Dear Kirby,
You are a vital part of this Vision - as you blend the mystic inner and the practical outer action - with Kagawa. We must keep in touch with each other. Lovingly, Glenn

Macalester College
St. Paul, Minnesota
March 1, 1935

Dear Friend,

May I ask your prayers for a great inflowing of the Spirit of God into America during this coming Easter Season. Pray that this inflowing may be so great that it will overflow into all the nations of the world.

For some time I have felt intuitively that there was a great yearning for God in the souls of men ready to take form in some concerted action-- a sort of ground swell of devotion-- and that this year was the time to unite our forces behind it. Concurrent with that thought there comes to me a letter from Kagawa and his friends in Japan that I and my friends become the spear-head for a Kingdom of God Movement in America and the world. Muriel Lester has had some long talks with me and she seconds this wish. Through Sherwood Eddy, Kirby Page, Rufus Jones, Franz Aust, Jim Hardwick, Dan Fleming, Arthur Holt, Roger Bobson, George Carver and Dad Elliot, and scores of others, but above all because of my contact with hundreds of praying people, like you, scattered all over the nation and over the world, God has given us the background and the foundation to build this Movement with quiet confidence that we shall not be building in vain. If we contact the springs of spiritual power in the hearts of praying men and women all over the world deeply enough, we shall witness God recreating civilization and bringing nations to rebirths. Gandhi and Sweitzer will be with us in prayer as this Movement goes under way, as letters are going out to them that will bring their whole-hearted cooperation with us.

This Movement is to be an Interior Movement, hardly deserving the title of Movement, but infinitely more significant than any outer Movement ever could be. It is to be a mere seed, a mere wish, a mere soul's sincere desire, given completely into the Father's hands. It is to be a prayer in which two or three thousand, perhaps two or three million, will agree together to give their nations and their world completely over to Almighty God with absolute trust in Him for the ultimate and correct solution of all their problems.

At times the Movement, just like a seed, will be completely out of sight, sometimes like a blade of wheat, it will appear above the ground; but whether visible or invisible it will always be growing and perhaps never growing so powerfully as when completely buried out of sight of the eyes of men. Therefore in quietness and confidence shall be our strength. Whenever an outer manifestation appears, such as a definite program of social action that will lead to the cleansing of society or to its regeneration, we can put all our prayers and all our loving service behind it. This very Easter Season there is coming into sight something which we may all unite around. I refer to the Day of Prayer which initiates the Easter Season in all nations.

On that Day of March 8th, fifty nations all over the world will unite in prayer for each other. This day of Prayer starts at sunrise in New Zealand and Australia (where Kagawa happens to be) and ends at sundown in the United States. On that day there will be distributed in all the churches of all denominations in America a ... program of responsive readings, and prayers to guide the people in their prayer and meditation, the inside covers of which contain quotations from the Soul's Sincere Desire. That day I am to give the concluding talk in St. Paul at the united service of the churches here. Lift me into complete selflessness and use me, and these little quotations from my book as trumpets through which God may send forth a united song of harmony and love to all the land. Give America to me for that short hour, that I may give it in humility and love to the All Father for Him to take and keep forever.

The same day and all through the Easter Season I will be giving not only America, but the entire world to you, that you may lift it up to the very threshold of Heaven and let the Father take it and keep it for new blessing and new rebirth of the spirit.

Several years ago I especially asked twelve people to pray in this contagious, united integrated way and the effect was tremendous. Six months later, I asked twenty-four more to pray and the world became girdled in prayer. Six months after that I asked forty-eight to pray and the outer manifestations of God's power and guidance became so tremendous that I held my breath and left the multiplying and augmenting of the praying people to go on secretly and silently after that, without any formal counting or numbering on my part. Ever since, something very powerful has been going on under the surface of things. Like all healthy organic growth which starts with one cell, then divides into two, and these subdivide into four, so these praying individuals by this time must number well over three hundred. At the same rate of "spiritual dividing and subdividing", in other words, "multiplying by losing ourselves in others", in ten years time, every man, woman and child in the entire world would be caught up in this contagion of the Kingdom of God's love.

To be very frank, this to me is the Kingdom of God Movement. Radiating influences from this Christ-filled life and that Christ-filled life meet and coalesce and spread again until all the world shall be filled with Christ. So I am requesting that you join your prayers with the rest of us that Christ may enter into the hearts of all men, and that all men will be led captive to the spirit of the love in all walks of life, from the inmost to the outermost, from the most mystic inner experience of God into the outermost expression of that experience in which all men may be given opportunity to find complete self-expression in worshipping and serving God and in loving and serving man.

If you care to keep in touch with me regarding this Kingdom of God vision drop me a brief line.

My I ask your prayers at this time for the three Camps Farthest Out which will be held this summer at Lake Koronis, Minn., at Isle of Shoals, Maine, and possibly at some mountain Camp in Georgia. It is the hope of many that these Camps may furnish the dynamic and the guidance for initiating the Kingdom of God Movement in a more definite way next fall. If you wish more information about these Camps write Jim Hardwick, 706 Standard Bldg., Atlanta, Ga., about the Southern Camp (July 5 - 12); to Miss Helen Kittredge, 39 Fifth Ave., New York, about the Eastern Camp (Aug. 18 - 28); and to me about the Middle-west Camp (July 29 - Aug. 11).

It is my wish that our union in prayer on March 8th will be the beginning of a deeper bond of spiritual fellowship than we have ever known before.

In His Name,

Glenn Clark

Glenn Clark

C. F. ELRICK
MANCHESTER, MISSOURI
U. S. A.

Mch-1st-1935

The World Tomorrow
52-Vanderbilt Ave.
N.Y.

Dear Mr.Page--

The mag list I have is somewhat ancient but I am using it in an endeavor to connect with you nevertheless.

My purpose in attempting to contact you is most unusual.

Because of the fact,it will require extended explanation which is deferred pending the attempt as contact.

Yours truly

C. F. Elrick

Do you happen to know Mr.Gerry Fitzgerald,a book reviewer? If so have you his present address?

THE BOARD OF CHRISTIAN EDUCATION
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REV. HENRY I. STAHR, D. D., Executive Secretary

Department of Leadership Training

FRED D. WENTZEL
Director of Leadership Training in the Local Church

PHILADELPHIA, PA.

March 1, 1935

Mr. Kirby Page
347 Madison Avenue
New York, N. Y.

Dear Mr. Page:

Our Interracial Young People's Fellowship plans to hold a three-day conference on current social issues at the Pendle Hill Graduate School near Philadelphia, May 17-18-19. Our plan is to begin our conference on Friday evening and to close about 4 P. M. Sunday. I am hoping that this year your schedule will permit your joining us. We should like to have you speak on Friday evening, if possible, but would be happy to have your contribution on Saturday or Sunday.

I regret that it was impossible for me to hear you during the meetings of the International Council in Chicago this year. I understand you spoke there on some such subject as "Can Christian Youth Build a New World?" That theme would be very appropriate for our purpose.

When you reply, will you please indicate what expenses would be involved?

Hoping that you can be with us this year, and with best wishes, I am

Sincerely yours,

FDW/L

Fred D. Wentzel

10857 Wilkins Ave.
Los Angeles, Cal.
March 1, 1935

Dr. Kirby Page
347 Madison Avenue
New York City

Dear Kirby:-

Thanks for your cordial letter of February 18th. While it did not contain good news so far as Dana College was concerned, it at least contained the good news that you still had faith in me. In these days, when I note to how many people it makes a very great difference what OFFICIAL POSITION a man occupies, it is truly encouraging to find some few friends who, if anything, take MORE of a personal interest in a man when he is in adversity than they might otherwise. Thank God!, you are one of those few.

Do you know that, despite the cordiality and friendliness of Kingdon's letter to you and his very "apparent regret" in not being able to offer me anything, he never even thought it worth his while to answer my own application to him himself or even to take the time and dictate a letter to his secretary? No, sir. His Dean, a Herbert Hunsaker, had to inform me of "their regrets." He wrote a very nice letter and I have not the slightest objection to Dean Hunsaker; but evidently it was beneath President Kingdon to reply himself. Well -- it's just some more of the sort of thing to which I am getting more and more used these days; though I trust I shall never become calloused to it.

By the way, what have you done with Lovers of Life? If you have read it, I KNOW that you must be enthusiastic over it. Have you approached John Farrar of Farrar and Rinehart? When Mr. Edwards Davis appeared on Christensen's Sunday evening Forum in Stockton on the first Sunday in February (the same Forum which you addressed the first Sunday in January), he sold between 40 and 50 copies of Lovers of Life with his autograph. A most remarkable achievement; don't you think so? Especially in view of the fact that no one had ever heard of him before. Simply on the strength of his address that night. This ought to tell a story to a publisher. -- Moreover, Mr.Davis, as you may know, owns all the plates of the book himself; the plates are stored in New York City. He tells me that, on the next edition, the actual cost per book to anyone need not be over 59¢. Not much of a risk for a good publisher, especially if he once catches on to the fact that here is a book which will sell just as long as Shakespeare will sell. Under separate cover I am -- to-day -- sending you a copy of Advance (the official successor to The Congregationalist, as you undoubtedly know) for January 24, 1935, which contains a glowing review of Lovers of Life, written by Hugh Vernon White of the American Board; it takes half a page and is the ONLY review in this issue. Perhaps you can send that copy of Advance to Mr.Farrar. Anyway, I do wish we could get a decent publisher for Lovers of Life as soon as possible. If not, Davis will die without ever having been permitted to taste any of the sweetness which ought to come from the public reception of such a masterpiece.

Having gotten that off my chest, I am coming back to my own problem again, since you were so kind as to inquire whether there was any one else with whom you might get in touch for me. This, when I remember your extremely busy life, is far more appreciated than you will ever know.

At this moment I am dickering with Indiana University, where I KNOW that a member of the philosophy department is leaving this fall, having accepted a position in the University of Hawaii. The head of the department at Bloomington, Ind. is Professor D. S. Robinson, who, by the way, has just written (and Crowell has published) his new book on Political Ethics. (I have not seen the book itself as yet, but the table of contents and the preface sound very interesting.) If, by any chance, you should happen to know Professor Robinson personally, a letter to him might not be out of place; though, when I note in his sketch in Who's Who in America, that he has himself down -- even this late in the Twentieth Century! -- as a "Republican", I question whether a letter from you would do more damage than help. Eh? (I had been under the impression that there were only three Republicans -- and sinners -- left in America, viz., Herbert Hoover (of the Hoover sweeper fame), Ogden Mills (of no fame at all), and Andy Mellon (who stinks).)

The other place where there MAY be a vacancy in philosophy (since Professor Mackaye died there on January 22nd this year) this fall is Dartmouth College in Hanover, N.H. The head of the philosophy dept. there is Professor William K. Wright and I have -- only yesterday -- written both to him and to President Ernest M. Hopkins (the latter was one of the contributors to my symposium volume on Higher Education Faces the Future, Liveright, 1930). I imagine that Dartmouth is much more progressive than Indiana U. Though I know nothing very specific about Prof.Wright. There too the question is one of your personal acquaintance. If you do not know him personally (or Hopkins personally), it will probably be best not to write at all. I am simply mentioning these two things because -- at present -- they are absolutely the ONLY thing in sight. And God knows that it is all too likely that BOTH will go as Dana went.

However, I DO think that you might at least TRY to do two things for me under the present circumstances. Dr.Lindeman, when he was out here, and again in his letters to me since, has been very very nice and kind and solicitous for my future. Would it not be possible for you two to get your heads together some time (while you are in New York) and see if TOGETHER you may not be able to think of or suggest something? I think Lindeman is at least THINKING of dickering with Swarthmore for me. There is a REAL school and one into which I should LOVE to go. How about it?

The other matter concerns Whittier. If I am to trust men who KNOW and have KNOWN Dr.Evans, who went there last fall, it is VERY POSSIBLE that President Mendenhall is definitely looking for someone to replace Evans at Whittier next fall. However, it would not, I think, be very gracious for ME to make such inquiry of Mendenhall. Would YOU do this for me? Just ask him if there is likely to be any vacancy on his faculty next fall into which I might fit. I should appreciate this very much indeed. However, I do NOT think you ought to wait with this till you come out here.

If President Mendenhall is definitely dissatisfied with Evans, it is very likely that he is even now looking for his possible successor. And it is much more difficult to make a dent on a President after he has once seriously begun to think about some one specific person. For that reason it is rather important to be in on the ground floor, if at all possible.

Pardon this lengthy epistle. But I have now laid ALL my cards on the table. It's a small table and the cards appear to be "stacked against me." At least I must admit that -- since it is already March 1st and still nothing definite in sight -- I am getting daily more hopeless, not to say, despairing.

Tell Sherwood Eddy for me that I have just been relishing his autobiography. It's a great piece of work. Its very personal flavor makes it all the more alluring. It ought to do a world of good. I miss no opportunity to speak about it to friends and enemies alike.

With everlasting gratitude, I am, as ever,

most cordially yours,

Paul

P.S. I have tremendously enjoyed your last two articles in the Christian Century. More power to you.
Which also reminds me that they have just returned to me -- with an ordinary printed rejection-slip (the first, I think, I have ever received in my life [I mean printed], plenty of others, of course! -- an article of mine, entitled "Ogdates" and dealing with religion and patriotism, both "so-called." When you come out here, I am going to ask you to read it & tell me what's the matter with it. -P.

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ACTIVE FELLOWSHIP LIST
March, 1935

Dear	Name	Address
Pit	Dr. H. P. Van Dusen O.K.	Union Theological Seminary, Broadway & 122nd New York City
Reinie	Dr. Reinhold Niebuhr	Same as above
Charlie	Mr. Charles Webber	" " "
Sam	Dr. Samuel McCrea Cavert	105 East 22nd Street, New York City
Ernest	Dr. F. Ernest Johnson	Same as above
Jim	Mr. James Myers	" " "
Ros	Rev. Roswell P. Barnes OK	2388 University Avenue, New York City
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Frances	Miss Frances Perry OK	42 Fourth Street, Passaic, N. J.
~~Cameron~~	~~Rev. Cameron Parker Hall~~	~~338 W. 36th Street, New York City~~
Winifred	Miss Winifred Wygal OK	600 Lexington Avenue, New York City
Henry	Dr. Henry H. Crane OK	Elm Park Methodist Church, Scranton, Pa.
Sherwood	Dr. Sherwood Eddy OK	347 Madison Avenue, N. Y.
Kirby	Dr. Kirby Page OK	
Harold	Harold Fey OK	79 Bway N.Y.C.
Sam	Sam Franklin OK	523 W 121 NYC
	Georgia Harkness	Union Theological Seminary, Broadway and 122nd St., N.Y.C.

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Associate Editor, International Journal

March 4, 1935

Mr. Kirby Page
347 Madison Ave.
New York, New York

My dear Mr. Page:

You will be interested in the new guided study program for adults which our committee is projecting. This is being heralded as one of the most significant developments in adult religious education in a long time. We are coming to you for your advice with respect to available texts for certain of the units or courses in the new study program. The committee asked me to approach three or four specialists for this kind of assistance, and we are naturally turning to you.

Enclosed is a guide for describing and evaluating texts which I am including only to indicate to you a classification under which we are planning on listing the texts. This is given in the first paragraph. Enclosed, also, is a blank for listing texts and references. We would like to have you suggest the one or two best texts of which you know under any or all of these three classifications. In order that you may understand more fully the proposed content of the courses, I am including, also, descriptions of the units.

We are asking for your suggestions particularly with reference to Group E courses, those dealing with social relations. If you wish to make suggestions on any of the other units, we will welcome them.

We are very eager to have your response by March 15th. All you need to return is the blank for listing texts and references with your suggestions written in. You will find a stamped, addressed envelope enclosed in which you may return this.

If you will cooperate with us in thus finding the best texts, we will gladly send you the complete bulletin, when it is ready.

Very sincerely yours,

Director of Field Administration
and Adult Work

HCM:DD

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An Undenominational Journal of Religion

Robert L. Willett
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440 South Dearborn St., Chicago

March 4, 1935

Mr. Kirby Page
347 Madison Avenue
New York, N.Y.

Dear Kirby:

I enclose a proof of a letter from J. B. Matthews. Do you want to accompany this with a comment?

Faithfully yours,

Paul

PH
GL

March 8, 1935.

Mr. Fred Atkins Moore,
Adult Education Council of Chicago,
224 South Michigan Avenue,
Chicago, Ill.

Dear Fred:

In reply to your letter of February 23rd, which came while I was away on a long tour through the Middle West, I am following a different procedure during the coming year. The enclosed folder will give you an idea of what I have in mind. I much prefer conferences of students and ministers to forums. Under the circumstances it does not seem wise to allocate a section of my time to you. If there are special forums in which you would like to use me, I should be glad to have specific invitations.

I am exceedingly grateful for your splendid cooperation through the years and hope to continue an intimate contact.

Cordially yours,

KP/L
Encl.

March 5, 1935.

Miss Mary W. Hillyer,
League for Industrial Democracy,
112 East 19th Street,
New York, N.Y.

My dear Mary Hillyer:

I am just back from the Michigan circuit. I had a good time except in Lansing. In Flint there were about 800 people present at the afternoon meeting. In Pontiac the attendance was 280, in Ann Arbor about 200, in Lansing about 250, in Wayne University about 350 and in Detroit about 300. In addition there were about 75 persons at the university meeting at East Lansing.

I had a most disagreeable time in Lansing. As soon as I finished my speech Mr. Fagan, who was acting as chairman, took fourteen minutes to tell the audience that I was not a good Socialist and that they ought not to take me too seriously. Then six members of his group, including Mrs. Fagan and their daughter, took turns in attacking my position with the result that the meeting turned out to be a first class Socialist squabble. I agree with our comrades in Detroit that you will kill the L.I.D. and the Socialist Party if you continue to function through the Fagans.

I do not care to submit a detailed expense account. If you have $25.00 that can be applied to my expenses on the circuit that will be quite satisfactory to me.

Fraternally yours,

KP/L

HIGHLANDER FOLK SCHOOL

MONTEAGLE TENNESSEE

To train rural and industrial leaders for a new social order

To conserve and enrich the indigenous cultural values of the mountains

March fifth
Nineteen thirty five

Mr.Kirby Page
52 Vanderbilt Avenue
New York

Dear Kirby-

With the enclosed material, we are sending you some further comment upon what we are doing down here just now.

The South today is ofcourse the strategic point for the labor movement. The Southern worker, the share-cropper and the tenant-farmer are among the most exploited of American workers. They are desperately in need of trained leaders drawn from their own ranks, and the HFS is moving steadily forward in its efforts to help meet that need. We have just finished our third winter term for labor education and arerqther enthusiastic about it. To students selected from industrial centres, we gave a training which will enable them to go back into the labor movement better eqipped to serve in the struggle for social justice. They h had a weekmof field work in the textile strike centres around Chattanooga and took active part in what was going on. They were in daily contact with labor leaders and with the rank and file workers with whom they lived and worked. They helped with the Washington' Birthday parade of strikers and sympathizers around the striking Daisy hosiery mill, leading the singing and generally cooperating with the laraders, and were among the victims of the gun fire which the mill opened up on the unarmed paraders. The students learned a lot from that week in the field.

In our mountain community, the economic conditions are so bad that many families face actual hunger and want. We have helped in the organizing of the Highlander Folk Cooperative among the families and they are now active in various cooperative activities aimed at improving their material and cultural conditions

To carry on this and a good eal of other work at the HFS this year, we are trying to raise about $1500.00 more to completeour budget of $3,407.00 which will operate the school this year and maintain its non-salaried staff. Books and magazines are also needed for the library and its growing extension work.

You were good enough to send us $10.00 in May, 1933, and we would greatly appreciate your help again at this time.

With appreciation of your interest, and with kindest regards from the staff,

We are very sincerely yours,

The Highlander Folk School

By M. C.

March 5, 1935.

To the Editor of The Christian Century:

The letter from Mr. Matthews which you have printed above amazes me. In the Hotel Statler in Buffalo on January 16th Mr. Matthews and I discussed the proposed action of the Buffalo Chapter of the Socialist Party calling for the expulsion of five members of the Socialist Party on the ground that they had signed a document in which the strategy of the arming of the workers was advocated. It was during this conversation that Mr. Matthews told me that he expected to be expelled from the Socialist Party and that while he did not intend to join the Communist Party he was closer to that party than to any other political group. If this was a confidential statement not intended for publication I apologize to Mr. Matthews.

Last week in Flint, Michigan, an intimate friend of mine told me that Mr. Matthews had told him that he was closer to the Communist Party than to any other.

All that I can say is that I have no doubt whatsoever that Mr. Matthews told me explicitly that he was closer to the Communist Party than to any other political group.

Sincerely yours,

March 8, 1935.

Mr. John W. Fluck,
Kingfisher, Okla.

My dear Mr. Fluck:

In reply to your letter of February 22nd, which I find upon my return to the city for a long speaking tour, I am glad indeed to have you use the quotations in your calendar.

Cordially yours,

KP/L.

March 5, 1935.

Miss Tirza Anne Dinsdale,
Y.W.C.A.,
410 Stuart Street,
Boston, Mass.

My dear Miss Dinsdale:

It was kind of you to send me the copy of the letter from James Stokely. I have read it with much interest and hope that it will be possible for me to have a personal contact with him. Unfortunately after about ten days in the Middle Atlantic field I am starting for California and will not return to New York until next November. Perhaps we could get together at that time.

Cordially yours,

KP/L

March 6, 1935.

My dear Paul:

Your important letter of March 1st is at hand, and I have read it with much eagerness. I enclose herewith a letter just received from John Farrar which is self-explanatory. One copy of the book was left with Dr. Garrison of "The Christian Century" and he promised me to write you his decision as to whether the book can be reviewed in "The Christian Century".

Unfortunately a letter from me to the University of Indiana would do you lots more harm than good. I do not happen to know Professor Wright of Denver. If later you want me to write me a letter, let me know. I will see if I can have a talk with Dr. Lindeman before I leave. I am dropping a note to President Mendenhall to see what he is going to do about Dr. Evans.

In about three weeks I expect to reach Whittier. It will be good to see you again.

As ever,

Mr. Paul Schilpp,
10857 Wilkins Avenue,
Los Angeles, Calif.

KP/L
Encl.

The Socialist Party
National Headquarters
549 Randolph St.
Chicago, Ill.

For Immediate Release
March 6, 1935

POVERTY, THE SIAMESE TWIN TO PROFITS

"Why Aren't We All Rich?"asked the first pamphlet in the Socialist party's new "Profits and Poverty" series. The answer was given in the terms of the class struggle, with an owning class enjoying more goods than it can consume, and the working class producing more but receiving little.

The second pamphlet in this series, just published, goes deeper into causes, indicting Profits as the Siamese twins to Poverty.

The attempt to reap maximum profits with minimum costs, regardless of human consequences, is set forth in detail as the cause of inefficiencies and wastes which keep society poor.

"The practice of looking at wages and farm prices as costs of production show the topsy-turvy set of values on which the capitalist system is based," the pamphlet points out. "From any common sense point of view, the reason for making things is to distribute them for use. Yet under the present system of production and marketing for private profit, the capitalists keep down the share received by the masses because this share is reckoned as a cost of production!"

Turning to the question, "Can capitalism be reformed?" the pamphlet reviews the "new capitalism" of the 1920's and Roosevelt's "New Deal" program as alike working to entrench capitalist ownership.

"The Siamese Twins--Profits and Poverty" is intended primarily as a study class outline for labor groups, and study helps are included. Yet it will be found valuable for the casual reader, as well as for the organized study class. Its three chapters are: "What Causes Our Trouble?","Profits Limit Production", and "Can Capitalism Be Reformed?"

The price, postpaid from the Socialist party, 549 Randolph st., Chicago, is 5¢ a copy, 50¢ for a dozen, $3.00 for a hundred.

# # # # #

I, Kirby Page, of Whittier, California, do hereby make and appoint Mary Alma Page of Whittier, California, my attorney in fact, for me, in my name and stead for my use and benefit, with power of substitution in the event of my illness or disability as follows:

1. To sign and endorse all checks, drafts, promissory notes and other evidences of indebtedness.

2. To make, do, transact and perform all and every kind of business of what nature or kind soever and also to make, execute, sign, acknowledge and deliver any and all leases, checks, drafts, promissory notes, bills of sale and any other instruments in writing, such as may be necessary or proper at her own discretion and in such manner as she shall think fit.

IN WITNESS WHEREOF, I have hereunto set my hand and seal this 7th day of March in the year one thousand nine hundred and thirty five.

_____

Executed and delivered in the presence of

_____ residing at _____

_____ residing at _____

STATE OF NEW YORK)
COUNTY OF NEW YORK) ss

I hereby certify that on this 7th day of March, 1935, before me personally appeared Kirby Page who is personally known to me and known to be the person described in and who executed the foregoing instrument and who subscribed his name thereto in my presence and acknowledged that he so signed it as his voluntary act and deed.

March 7. '35.

My dear Kirby,

I feel so ashamed that I have not long ago written to thank you for sending me a copy of your new book, "Living Triumphantly". I have not tried to read it yet, because I am going to study it when I finish the subject I am dealing with just now.

I cannot think of anything that would appeal to me more than learning how to live triumphantly in my own little corner. What a world it would be if we all tried to do this honestly!

I think I did tell you before how much help I got from "The Personality of Jesus."

My hands are still fully occupied with the care of our little boy, & Mother Eddy, who is still quite an invalide.

I do hope that Alma, Mary, & Kirby Jr. are getting on well in California. I know Alma will love gardening there. Her poor garden at Sunnyside sadly misses her care.

With cordial greetings,

Yours appreciatively,

M. tt. Eddy.

Monday —
March 18, 1935
En route to
Duluth. Minn.

Dear Kirby:

You must forgive the paper and the necessarily illegible scribe — I'm writing on a train that is vying with the chimney shakers.

I'm sick with disappointment at not being able to be with the Fellowship groups this coming Thursday. Remember you told me of this date when we were last together and I pointed out my engagements at Duluth for this entire week. You then told me of the meeting for April — and both Helen & I are holding tenaciously to that date. We are deeply grateful that you have honored us with election to the

the pneumonia 4
from which she was
suffering might easily
have taken her. Our
prayers, however, were
gloriously availing
and now she is well
on the way to what
we are assured is
complete recovery.
Frank has quite a
time with the
measles, but he is
quite himself now.
Then just to show
there were no hard
feelings, on my way

the Group. It will 3
mean infinitely
much to me to be
able to be in such
close contact with those
we love so deeply &
admire so greatly.
We've had a most
desperate time with
Charlotte Esther. For
4 days last week she
was well nigh despaired
of — and had it not
been for the oxygen
tent under which she
lived for those four days

home from Duke U. 5
last Thursday — where,
by the way, I had per-
haps the most satisfactory
five & ½ days I've ever
had on a college campus!
— I figured in a 3 car
collision due to a stupid
truck driver turning
into me as I was passing
him. My car was
virtually demolished, but
with typical "Crane luck"
I came out with nothing
more than a deep gash
between the eyes & a
wounded knee. I'm
quite all right now, however.

Speaking of Duke U. 6.
we certainly seemed to
get things well stirred
up — & the reactions were
really astonishing. On the
last Sunday townspeople &
students crowded both
the Chapel & Page Auditorium
whence the message was
played by radio — over
3500 were present they said.
I think we shall have a
splendid nucleus for a
vigorous F.O.R. there.
Likewise at Troy, N.Y. &
Watertown N.Y. where I
spoke last Thursday & Friday.
I think too, we can do
something at ~~Duluth~~ Duluth this week

It certainly gives 8.
a tremendous urgency
to our pacifism, doesn't it
and pulls it down from
any lofty realm of academic
discussion.

Telephoned Henry Hitt
last night — and we
plan now to bring him
home April 10! Wonderful!

And next Sunday —
Mar 24 - is the 25th
anniversary our Kelvin
& my engagement!
a quartic century of the
most glorious love imaginable.
You cant answer how
amazingly brave & poised

I've said no word to 7.
anyone here at Church
as yet about our proposed
trip. But shall do so now
at the first opportune
moment. How eagerly
we are looking forward
to the great event!
We pray constantly
that it will prove possible
& that all 8 of us can go —
and I'm confident our
prayers will be answered!

The war clouds are
gathering with satanic
speed, tho. aren't they.
This manufactured
madness is appalling

she's been like this
last 5 weeks of anxiety —
typical of the way she's
been for all these 25 yrs.

Love our best to all
in the Fellowship —
and our fondest love to
you & Sherwood, Bernie
always.

Thine

Jenny

Westwood
First Presbyterian Church
Westwood Public School Square
Cincinnati, Ohio

BERNARD LEA RICE
MINISTER

Vineyard Haven, Mass.
March 7,1935

Mr.Kirby Page
The Christian Century
440 So.Dearborn St.
Chicago,. Ill.

My Dear Mr.Page:

I have just clipped for filing your article in a recent issue of The Christian Century, entitled, "A Christian Revolution". This is a welcome clarification of a troublesome relationship, in such cincise form that it may serve to answer some of the quips and gibes that are hurled at anyone who dares to believe that our social order is ripe for a radical change and that communism as a method is not to be thought of.

I am not familiar with the circumstances and the underlying reasons for giving up publication of The World Tomorrow, but I am delighted that there is a platform from which you can speak in The Christian Century. It is also gratifying to note the distinctness with which the new voice, The Presbyterian Tribune, is speaking these days.

The two enclosures,"Unemployed" and "The Man With the Hoe", are sent in the hope that you may find in them a sympathetic note, if not something of use somewhere in your travels among the colleges and forums that are open to you. The former appeared in The Presbyterian Advance some months before its discontinuance. The latter was read at a recent "Neighborhood Convention" on this island, a tradition of some years' standing, the program of which was built on the theme, "Religion and Social Reconstruction". It is an attempt to re-write Markham's masterly poem so as to describe what appears to me a greater tragedy, that portrayed in Millet's painting amd in Markham's poem by the same title.

It might interest you to know that the latter poem was recently returned by the literary editor of the Century and is now in the hands of the editor of the Presbyterian Tribune, for what fate, only can tell. You might also care to know that I was in a "Conference on Social Action" at Indian ola Camp, Ohio, a little less than a year ago with you, and I remember it as a soul-stirring experience. Believe me always,

Heartily yours,

Bernard L. Rice

P.S. I might explain that on account of a break in health I am here in Vineyard Haven for a year of rest and study. B.L.R.

U N E M P L O Y E D

I am trampling on hopes and on dreams,
   I am grinding the faces of gods:
Skies bloom with a radiance that seems;
   Then giggle and gloat o'er their frauds.

The city's a snarl and a snare,
   The field is a sneer and a curse;
When hope dares but lift off a care
   The day dawns, not better, but worse.

I have kept the Commandments of old,
   I have played the game fair and with zest--
I, punished by heat and by cold,
   Am tortured while doing my best.

"Good morning! You got any work
   For a devil like me?" "None today."
Then he slips me a dime with a smirk--
   But my wife and my child--where are they?

There are palaces vast and unearned,
   There is food from the bounty of earth;
While the hollow-eyed children are spurned
   Death stalks and there's music and mirth.

Then the pavement and bleak, dirty walls
   And blank, leaden faces that stare,
And no voice of friendship that calls
   And never a smile anywhere.

I am trampling on hopes and on dreams,
   I am gnawing the bones of my pride;
While the church bell mutters and screams
   The spirit within me has died.

Bernard Lee Rice.

T H E M A N W I T H T H E H O E

(Written upon Re-reading the Poem by Edwin Markham
in the Glimmering Light of a New Dawn)
God made man in his own image, in the image of God
made he him.-Genesis

Heir of all the centuries he grips
Anew his hoe and cleaves the sullen ground,
The mastery of ages in his face
And in his breast the heart-beat of the world.
Who gave him this new respite from despair?
Who stirred his soul to courage and new hope,
This heart of flame late kindred of the ox?
Who set again for conquest his great jaw?
Whose was the hand that smoothed the furrowed brow?
Who lit again the light within his brain?

This is the man the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passion of Eternity!
This is the Dream He dreamed who shaped the suns
And pillared the blue firmament with light!
Robbed of this light, all Hell's, dark, brooding gulf
Could hold no shape more terrible than this--
God-made for high adventure, trained in mind
And hand to ply his art, he must forego
The keen delight of work, he must beat back
The solemn urge, the stern demand to know
A woman's love; with thrust and parry dare
The surging storms of life to smooth a path
For baby feet; with eager hands to build
Amid the wreckage of the world a home.
Could any fate more damning be conceived,
More tongued with censure for the world's blind greed,
More filled with signs and portents of the soul,
More fraught with menace to the universe?

Come, bridge the gulf that hides the seraphim!
Wit hout the joy of labor, what to him
Were Plato and the swing of Pleiades?
What the long reaches of the peaks of song,
The rift of dawn, the reddening of the rose?
Through this Man's eyes the waiting ages look!
What tragedy that now at last the Man,
Who through the world's long, dismal night has fought
His way to freedom and to power, whose hands
Have shaped from lifeless clay the deft machine--
This strange, obedient slave that feels and speaks
And sees and hears and shouts across the world,
That moves with speed of lightning flash, ascends
Above the air and measures stars and suns
And wrings dark secrets from the universe--
Should find his clever hands unoccupied,

THE MAN WITH THE HOE--2

The sinews of his keen brain atrophied
In soft and useless pampering of the flesh!
Through that dread shape humanity, betrayed,
Plundered, profaned and disinherited,
Cries protest to the Judges of the World,
A protest that is also prophecy.

O masters, lords and rulers of all lands,
Give back his perfect handiwork to God,
Restore this life distorted and soul-quenched--
Your privilege to stir again his blood,
To untouch his soul with sense of mastery;
Rebuild in him the music and the dream;
Make right at last this latest infamy,
Perfidious wrong, this esoteric woe.

O masters, lords and rulers of all lands,
Here is your chance to link your hands with God's,
To build a gleaming future for this Man;
To answer his fierce question in this hour,
Ere whirlwinds of rebellion shake the world!
How will it be with tyrants fat with gain
Who bask in glittering palaces of gold,
With those who filched from him this precious boon,
When his despair shall make reply to God,
This rightful heir to waiting centuries?

---Bernard Lee Rice

March 7, 1935.

Rev. Floyd Faust,
Broad Street Church of Christ,
East Broad and 21st Streets,
Columbus, Ohio

My dear Mr. Faust:

Your very important letter came while I was away from the office. I am keenly interested in what you have written. It is very difficult to form a valid judgment about so complicated a situation as you describe. I am quite certain that all of us must major in economics from now on. There is no salvation for us apart from a radical transformation of the present economic order, but it is very difficult to say whether you could do the most effective work in the field of economics as a pastor or as a preacher or by identifying yourself with the Co-operative Movement. My present inclination is to say that the church probably offers you a maximum opportunity for effective work in behalf of a new economic order. You certainly could legitimately give a good deal of time to work in behalf of the Co-operative Movement in connection with your church work. If liberal and radical ministers one by one desert the pulpit, there will be little chance of carrying congregations along with the radical trend of the times. It is my conviction, therefore, that a man should not leave the pulpit unless he has an overwhelming conviction that he must work elsewhere.

Perhaps our paths may cross and we will be afforded an opportunity for a personal conversation about so important a matter. I hope you will keep me in touch with developments in your thinking.

Cordially yours,

KP/L

March 7, 1935.

Rev. Herbert C. Gans
218 Josephine Street,
Flint, Mich.

My dear friends

It was kind of you to write as you did. I greatly enjoyed the privilege of staying in Flint. I was especially happy to have this intimate contact with you and Eleanor.

Under separate cover I am sending you autographed copies of "Living Triumphantly" and "Living Creatively". Do keep me in touch with developments.

Cordially yours,

KP/L

March 7, 1935.

Rev. H. M. Horricks,
R. R. 2,
Calgary, Alberta,
Canada

My dear Mr. Horricks:

Let me thank you for your fine letter which came while I was away on a long trip. I know Harry Ward intimately and I am constantly in touch with his colleagues on the faculty and with his students. I am quite moderate when I say that he is communistically inclined.

It is kind of you to invite me to come to your summer school, but unfortunately it will not be possible for me to accept the invitation. I am away from home so continuously that it is imperative that I spend the summer with my family. In addition to playing a lot I manage to get a lot of writing done during the summer.

Cordially yours,

KP/L
Encl.

March 7, 1935.

Mr. Clarence Senior,
The Socialist Party of the U.S.A.,
549 Randolph Street,
Chicago, Ill.

Dear Clarence:

Has your committee been able to reach a decision about an imprint edition of the pamphlet on Property. We ought to move promptly on this.

Cordially yours,

KP/L

March 7, 1935.

Mr. Eugene E. Barnett,
Y.M.C.A.,
131 Museum Road,
Shanghai, China

Dear Gene:

It was good to get your letter written in January. I have had several good visits with Sherwood and he is most enthusiastic over his experiences and is especially grateful to you. He has just written you about the possibility of a visit in October 1936. We are eager to get your judgment. We think of you often and glory in all that you are accomplishing.

Affectionately yours,

KP/L

March 7, 1935.

Mr. C. F. Elrick,
Manchester, Mo.

My dear Mr. Elrick:

Your letter to "The World Tomorrow" has reached me. You may address me at this office. Letters will always be forwarded to me. I do not happen to know the address of Mr. Fitzgerald.

Sincerely yours,

KP/L

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THE COOPERATIVE LEAGUE

of the UNITED STATES *of* AMERICA

NATIONAL EDUCATIONAL UNION *of* CONSUMERS' COOPERATIVE SOCIETIES

MEMBER *of the* INTERNATIONAL COOPERATIVE ALLIANCE

167 WEST 12th STREET, NEW YORK CITY

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March 8, 1935

Mr. Kirby Page,
347 Madison Avenue,
New York City

Dear Mr. Page:

I would like to express to you our great appreciation of the fact that in your article "A Christian Revolution" in THE CHRISTIAN CENTURY you so definitely advocated consumer as well as worker and voter action, and specifically stated just what form of action the consumer group should take, in the organization of Consumers' Cooperatives.

I am more and more impressed with the need which Kagawa has so definitely realized, of being specific rather than using "glittering generalities". After all, we common people are densely ignorant. It took me twenty years to understand that the Cooperative Commonwealth meant building a cooperative retail oil station, store, milk route, etc.

Incidentally Stuart Chase is likewise becoming specific. He suggests Consumers' Cooperation definitely in his article in the March issue of CURRENT HISTORY, and has just phoned in wanting more information in order to give the movement a "kick upstairs", as he expressed it.

Our hat's off to you.

Journalists in America should not allow themselves to be included among those whom Mrs. Sidney Webb describes as ignoring such a great movement as democratic, evolutionary Consumers' Cooperation in its three-fold form of Cooperative Industry, Cooperative Utilities, and Cooperative Finance has grown to be.

Yours truly,

THE COOPERATIVE LEAGUE

E R Bowen

ERB ko

General Secretary

Hacienda at Tetley,
North Whittier Heights, Calif.
March 8, 1935

Mr. Kirby Page,
347 Madison Avenue,
New York, N. Y.

Dear Sir:

When you were in Whittier, I heard you speak, and since then, I have been reading your writings. You are doing the kind of work I have long been hoping to do. Will you take me as an apprentice, direct my studies, and help me prepare to be an effective worker for social justice?

Over two years ago, I realized that relief activities were like pouring water into a sieve, and decided that the only solution for our problem would be a change in the economic system. With no especial background for the study, I began trying to analyze the workings of the capitalistic system. I wrote little articles and sent them to a small town editor, and he printed them on his editorial page. In time, I stumbled onto the writings of Stuart Chase, Veblen, Glenn Frank, and Lewis Mumford, and read from them. I studied the Columbia University Commission's report on Economic Reconstruction, and I attended a few lectures. From the daily press, I gleaned a great many clippings relevant to my study. On several occasions, I talked about economic and social maladjustment, to small groups of women. Meanwhile, the editor of the small town paper continued to print my articles.

These studies have taken only a few hours each week.

Indeed, I can't find more than about eight hours a week for study, for I make a home and do all the housework for my family; husband, sixth grade boy, and eighth grade girl. Still, I am looking forward, wanting to prepare myself for the future years when my home duties will be less. Hence my appeal to you to outlinge for me a course of preparation, and show me what kind of social service work I could do. I once whoped to get a message of social justice across in fiction. Editors are kind enough to say that I can write, but there is no market now. It is easy for me to report a lecture, review a book, or express an idea. It is hard for me to do painstaking, fact-finding compilations. I had only two years of college work.

Your position, as you outline it in your writings, seems to be my own. I believe in striving for non-violent revolution, and social ownership of the means of production. I abhor war. (My husband's nerves still suffer from the last one.)

Whether you would call me a Christian, I do not know. If believing in God as a source of spiritual energy, and believing that Jesus knew how to contact and use that energy, and tried to teach us how, constitutes being a Christian, then I am one, though I don't know much about using the God power. I don't believe the creeds, and I look upon the Bible as a source book of history. I call myself a religious humanist.

I enclose some samples of my writings, most of which appear in the La Habra Star. If you would consider helping me, may I call when you are in Whittier? I could never repay you, but I would try to pay the debt in service to the cause of social justice. My post office address and phone number are below.

Sincerely,

Loverna Morris

Mrs. Loverna Morris, Hacienda Blvd.
R.R. 2, Puente, Calif. ph. Whittier 412-107.

Against Red Revolution

It takes just so much force to move a given mass. If the force is applied with violence and suddenness, the mass will be subjected to shock, and will vibrate and rock until it comes to a balance. If too much force is applied, the mass may upset or even smash. If the right force is applied steadily, gradually and easily, the given mass will be moved without such jar and shock, but the process will take longer.

So, I take it, a given force is required to move the mass of impediments in the way of social justice. The quick way of applying the force would be by way of social revolution by violence. There are always impatient ones to favor that method. The rockings of our social order that would occur before a balance could be restored would be inevitably horribly painful. There are no painless short cuts in social growth. What would cause the shock and dislocation? First, violent uprootings of old institutions hurt those who have patterned their lives by them. Second, and more important, abrupt revolution released the inhibitions that law has imposed, and subjects society to the ignorance, greed and violence of the many, instead of just to the ignorance, greed and violence of the few who have been strong enough to make or ignore laws. But those qualities are not restricted to the strong few, and unleashed, they destroy not only the worthless, but also the good that has been painfully achieved by our civilization. A reign of blood and terror may destroy both good and evil institutions, and then the people who must build them anew, are no better than they were in the beginning, and they can build nothing better than they themselves are. Rather, it is saner to use lawful, orderly process to change the system which has permitted the few to greedily seize not only much of the wealth that the many produce, but also the means of its production. Their control of land and tools is the

vital thing. Right now many of them are sick of their possession, for there is no profit to them in that possession. What can those who could use them do about it? As much as they have the common will and understanding to do. We have the framework for a representative government. We could peacefully, through the framework of changing law, oust the predatory few. Unfortnnately, many have been as greedy in their hearts as those who were successful in their greed, admiring and emulating the successful predators, But I believe that the greatest obstacle lies in there being too great a division between the thinkers and the doers.

Most of us who are concerning ourselves to think about it, are, after all, rather impotent, and we couldn't build a new social order if we had the chance. And the doers are too concerned with doing the next thing at hand to spend time on social visions.

Let me compare myself with a doer par excellence. I sew and bake and polish indifferently well, for my thoughts stray and start playing tag with Utopian notions. My shining example of the competent, efficient housekeeper is a farmer's wife with a large family. She keeps a neat house, bakes, churns, gardens, makes the family's clothes, preserves hundreds of gallons of fruit and vegetables, and puts down meat each fall. Does she know anything about social planning? She does not. She hasn't the time.

Through most of the past, people of her type have managed to live tolerably even under an unjust system. Competence, industry and thrift have even enabled them to accumulate a little. Therefore, they have a little stake in the existing system, and are naturally reluctant to exchange it for something they don't understand, and are a little scornful of notions put forth by us, who are, as they too well know, incompetent, ineffectual doers. But the doers are the backbone of any

system, and most Utopian schemes won't work without them. So we can't get far until we convert them, and right now, circumstances are helping to convert them. The old system has jammed so that millions have found that competence, industry and thrift have availed them little. The doers, however, the ones who really accomplish things, aren't going to try anything new without a plan that looks workable. There are two plans in circulation that are receiving the attention of may people-one a state plan, and the other national in scope. Do you know what they are? Have you considered them?

Reply to Advocate of Natural Recovery.

You say to let Nature alone. You say, that on one side of the balance, we piled up and piled up, to dizzy, tottering heights, and that now, Nature, in the process of leveling off, will swing just as far down as we piled up, before she restores an equilibrium. You say, that in the process, Nature will, through her law of the survival of the fittest, cull unfits from both sides of the balance, culling them strenuously and painfully, with her usual disregard for the individual.

True enough, but can't we throw our brains into the balance to steady it sooner? We do need some eliminating done, since we've been protecting the out and out culls against their own weakness, and allowing them to produce more culls. Still, most of us are unfit in some way or other, and a rigorous of all but those possessed of great primitive strength would get a lot of us. Can't we pool our strength to protect ourselves against elimination? Isn't that all government in any form amounted to at first- a pooling of strength- numbers pitted against the strong self seeking individual-numbers combining their strength to give their individual fitnesses a chance to grow? If we are to be ordered by survival of the fittest operating through competitive exercise of brute force and craft, why have government at all? That law will operate better without it, and the strongest and craftiest individuals will kill or enslave the rest. But the whole trend of civilization has been away from that. First, men through government, pooled their strength to protect themselves and what they had made, against the <u>physical</u> assault of the strongest individuals. Now, why can't they, through government, pool their strength to protect their health and what they make against the <u>economic</u> assault of the strongest individuals?

Cooperative, as well as competitive societies exist in the scheme

of Nature, notably the societies of ants and bees. There, fitness to survive depends on fitness to serve the group, and a selective class eliminates the socially undesirable individuals. Pure communism would be like that-the individual not only refraining from benefitting himself at the expense of the group, but working to benefit the group at his own expense, and having as his only incentive, hope of social rewards. Pure communism won't work. Russia found she couldn't make it work, for it would have taken wholesale slaughter to eliminate those who wouldn't cooperate. She has had to modify her original program. Human nature still demands competitive rewards. But why cannot they be competitive rewards within a cooperative framework? If society owned and rented to us the use of the basic means of production, each one of us could make and keep all that his skill, initiative and willingness to work enabled him to produce. Right now, government money is keeping millions who are willing and able to care for themselves if given a chance at the means of production.

L M.

Social Credit Objectives

In December, the writer spent one day at the Conference the west coast university economists held at Occidental. At the four sessions attended, nothing was suggested as a way out of the middle in which we find ourselves, but it was pointed out, that the depression came as the inevitable collapse of the expanding system of industrialization and credits which for a century had had its hub in London. It was suited to the world wide progressive expansion of the 19th. C., but had reached its limits. It was declared that this sytem has utterly smashed and is gone for good. New economic orders are in the building, with such help or hindrance as comes from political interference.

The tenor of the speeches was on the whole discouraging. The talk over the luncheon table was brighter, with considerable mention of Social Credit.

The plan called Social Credit is a way of financing the consumer. It has grown out of the belief that our economic system cannot work right as long as the buying power of most people is in nearly direct ratio to their earning power. As yet, the writer is not prepared to discuss the plan itself, so will discuss only its objectives.

The earning power of a laboring man is a paltry and feeble thing compared to the earning power of a power machine. The strength of power machines is measured in hundreds and thousands of horse power. So if a laboring man's buying power is measured in terms of his own earning power, it will be infintessimal compared to the buying power provided by the earning of a power machine. Do considerable of the earnings of a power machine get promptly translated into buying? In the past they have not gone into consumption buying, but when they were spent it was rather for more machines. Consumption buying is

absolutely necessary to keep people employed producing. In the past, even when stock in industrial plants was quite widely held, much of the stock earnings, instead of going to stock holders and hence into consumption, was held in undivided profits, or drained off into the fields of speculative finance. Too little of the earnings went into consumption. Today, no considerable portion of such earnings can go into consumption, because the ownership of the power machines is too limited. The few who get what the machines earn cant spend their takings for consumption goods, and there is no profit in spending it for more machines until there is a consumer's market. So the Social Credit plan proposes that the government help provide that market by giving to each individual a certain amount of buying power apart from that individual's earning power. An inflationary plan, of course. There are apparently two alternatives to such a plan. Either earnings of power machines can constantly go into high wages and new production designed to progressively increase the general standard of living to higher and higher levels, with profits for the owners of the machines cut to probably a fraction of a percent. Or, the more probable course is that the economic powers that be, will let deflation put costs as low as possible, then resume production to the tune of basing both capital and consuming buying power of debt, launching a credit expansion that will plunge us deeper and deeper into debt, deeper than we've ever been before, until a new crash comes.

Some way has to be found to approximately balance production and consumption, and the present method of striking a balance by restricting production to low consumption levels, and having government keep the obsolete workers on a dole, isn't contributing much to the happiness or morale of the nation.

L. M.

Prospects

Do you say, "Oh, things will work themselves out all right. They always have. Other depressions have come and gradually faded out, and prosperity has gradually come again."

Then consider these facts. I% of the population owns 60% of the wealth in this country. The government is supporting, in whole or in part, about one fifth of the population. The government is borrowing the money to do this. Who will foot the bill? Lewis Douglass, Director of the budget, says, in the main, the middle class will have to be taxed for it.The middle class, the 99 little people who have 44 cents each, not the big fellow, who has $60 for each 44 cents, but has made himself loopholes in the tax laws. How long can the process continue without wiping out the middle class? Why is the government doing it? First, because we are not barbarous enough to let people starve, quite- Second, because letting them starve isn't safe. Third, because government hopes to provide more buying power to stimulate industry, so that it will start producing more, and re-employ the idle millions.

Capitalistic industry does not need these men. There is no profit to industry in using them. Science and industrial efficiency have made it possible to produce as much as was produced in 1926 with half as many men as were used in 1926, and shorter hours. Why produce moreduce still more just to provide jobs?

Why should I hire John Jones to work in my plant solely that he may buy my goods? I'd be the one to pay him the money to buy my goods, wouldn't I? I might as well keep my money unless I need him for something that will benefit me. Well, he produces more goods for me than he buys back with his wages. I'd have those

goods. But stay, I don't want just goods. I don't want John Jones to make more goods for me unless I can convert them into money, or other securities. How? By selling them to my neighbor's employee and getting part of his wage? That's no good unless I'm shrewder and financially stronger than my neighbor, and can sell more to his employee than he sells to John Jones. Otherwise, I'll get no more back on the deal than I paid out in wages.

That's profit and loss. If all buying came directly from wages, that is, current wages, then the total buying power of the country, could be no more than the total paid out in wages, and there would be no profit except as one capitalist lost to another. No, capital losses have been great in this depression, and this is no time to start keenly competitive new productive ventures with only the hope of selling more to my neighbor's employee than he sells to mine.

Then, how else can I benefit by having John Jones go to work for me and produce more than the equivalent of what he buys back with the wage I pay him? Only by selling the surplus to someone, or trading it for something I can sell. I certainly don't want it to keep.

WEll, who beside those buying from current earnings, do buy? Those who have money saved, and can use it, or dividends from it, to consume more, and those in foreign markets who cannot find a home produced article that is as good for the money, as the one I offer, and those who have a credit rating that permits them to go into debt to buy. The first class is divided into little fellows and big fellows. The little fellows are afraid to spend more, frightened by losses, bank failures, and increased taxes. The big fellows have most of the savingd, but they are so few that their

consumption saturation point is soon reached. The big fellows could spend for further productive machinery, but there is no profit in producing means of production, unless the ultimate consumer has the means to buy. What of the second class, the foreign buyers? Right now, the rest of the world, as well as our own country. has erected tariff barricades against imports. All countries are trying to sell and not to buy. Moreover, to compete abroad, we would have to get our production costs as low as those of countries where the standard of living is very low indeed. Anyway, foreign trade is TRADE: we have to eventually buy as much as well sell, that doesn't help employ our surplus wage earners, unless American capitalists can cheaply get sources of wealth in undeveloped regions, get them for a song, with their raw materials to exploit, bring them here to be manufactured by our workers, and then sell them on a debt basis to the less industrialized nations. That is what England does, expoiting the four corners of the earth. English thinkers say that our industrial development has been in the same direction, and that we have been too dumb to realize the implications of such a policy, ie., that capital's cornering natural resources in undeveloped areas of the world means that our army and navy must be built up to defend them against both the lack of law and order in the undeveloped areas, and invasions of other capitalists whose governments back with force their exploitations. Foreign exploitation by our capitalists means war risk.

The third source of buying is debt. The middle class is already staggering under a load of debt that was charged against values that have been practically wiped out.Everyone is sick of debt.

A capitalistic economic order lives by exploitation. Getting more t than one puts in, that is profit. The dictionary says that to profit is to take advantage, and waht is there to take advantage of, but natural resources, labor, or the loss of other capitalists? This was a rich country, but our natural wealth has been pretty well exploited now. There is still labor to exploit, but you cannot exploit home labor, and at the same time depend on it to buy and consume the total new production sold at a profit.

So what is the advantage to industry in putting the millions back to work? There is none. Feed them enough to ward off red revolution, but don't pay them wages to turn out new production simply for their own consumption, since all their buying power comes from capital, and there is no market for their excess production. They will be a convenient reserve if and when, exploitation of foreign markets makes new production profitable. That is capital's program.

There are those among us who think that lives are more valuable than profits. What alternative can we offer to capital's program? We can eliminate profit and build a cooperative economic order. By eliminating profit, I do not mean eliminating the earning of management. Men having exceptional ability could still earn $20,000 a year, maybe more. Wouldn't that be plenty of incentive for personal initiative and industry?

The obstacle in the way of such a plan is the gambling instinct. Too many dream of getting some thing for nothing. Here in the oil fields, we know that in boom days, workers who were not getting enough to maintain a decent standard of living were investing in oil stock, and spending all their leisure speculating about their chances of a lucky strike. They must learn how slight those chances really were. They must have another outlet for the adventure spirit.

#

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March 9, 1935

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Mr. Kirby Page,

Dear Kirby:

This is a confidential letter which I am sending in substance to a very few close friends. I want to let you know something of the plans which Mrs. Edwards and I are beginning to shape up for the years ahead. Such plans are always subject to change, of course, but we now expect to retire from our work here at Cornell in the fall of 1937 after eighteen years of it. I shall then be sixty. Having been an Association secretary of one sort or other most of the time since I began at Yale in 1901, I anticipate a retirement allowance which will give us some measure of freedom for new work. We believe that our most creative years are yet ahead of us.

I do not want to undertake further administrative responsibilities except what may be involved in carrying on our Happy Valley enterprise at Lisle, N.Y., where we plan to make headquarters after retiring here.

The thing I want to do is to study and write, go forward with personal counseling, and to teach in a college or seminary in the winter months, and also in summer sessions.

It is especially about teaching possibilities that I am writing to you. I have thought I might continue in the role of "visiting professor" and teach in different places. You will remember that I have taught in Summer Quarters at the Graduate Divinity School, University of Chicago, and the Chicago Theological Seminary, 1928-1933. I gave a course on pastoral counseling at the Colgate-Rochester Divinity School the second semester of 1933, and lectured at the Psychological Center in Paris last summer. This summer I am giving a course on Religion in Higher Education at Union Seminary in New York. Besides these regular graduate courses, we have been doing non-credit teaching for many years.

In addition to courses that would extend over a quarter or semester, I shall be interested in shorter lecture series such as the

one of five I am doing this winter on "Facing Reality in Modern Living".

We have been working over these tentative plans, trying to see how best to carry them out. The first step seems to be to let a few of our friends know our present thinking, ask them to counsel with us, and perhaps to help us work out arrangements. I do not know how soon it would be possible to get away for a winter engagement, but it might even be possible for a tryout period next winter, January 1936, and pretty surely the winter following, on a leave of absence. We want to get something of a head start on the future program. I am well aware that one-semester courses are most feasible, when regular professors are on sabbatic leave, or where it is felt that the courses I could offer could be concentrated in one or two quarters or one semester.

That leads to the question of the courses I shall be prepared to give. They will, of course, have to be shaped somewhat by the needs of the institution, but here is what I have in mind to date. First is a bracket of three courses, the first and second of which might be alternates.

1. A course on the Organization of the Self from the point of view of the student. This course may be for undergraduates, including emphasis upon vocational choice and the discovery of Christian principles in personal development and relationships. In advanced form for graduates this is a course in principles of personality and character development. It was worked out with graduate and undergraduate students at Cornell. I have also worked it through with a group of graduate students at the University of Chicago. It has been published in abbreviated and simplified form by the Presbyterian Board of Education in a Young People's Course, entitled "Organizing Myself".

2. A course on the Basic Psychological Desires of Young People, college or otherwise: what these desires are, how they are being expressed, and how thwarted in modern life, how they can be expressed on the highest levels, and the relation of the teachings of Jesus to these desires. This course is for undergraduates or graduates. It was worked out with a group of Cornell students, and has similarly been worked through with a group of graduate students and religious workers at the University of Chicago.

3. Personal Counseling. A course on General Counseling in the field of the major psychological, vocational and religious problems. This would be a course for seminary or other graduate students who are preparing for pastoral or personnel service, or it could be given for a group of faculty members in any college where I might be. Such a group might like to develop more fully their own counseling relationships with students. I have given this course several times at the University of Chicago, and to an advanced group here at Cornell. I gave it at Rochester and in Paris. The booklet, "Student Counseling" which Jack Hilgard and I published in 1927, represents the beginning of my work in this field. We are now going forward with further studies and writing along this line.

The next two courses may be bracketed. They deal with student life, keeping the college as a whole in mind and with special

reference to its religious influences and agencies.

4. Issues of Life in Higher Education is a course in the organization and social psychology of American college and university life. It is a study of those social influences and issues which most directly affect the morale of American undergraduates. Various concrete proposals are considered for solving the major life issues in student experience and campus organization. Consideration is given to the bearing of Christian principles. This course was first worked out through the investigation for the book "Undergraduates", when some twenty colleges and universities were carefully studied in 1923-24, and has since been continued in my visits to various colleges. This course has been given to graduate students at the University of Chicago three different summers and is available for either undergraduates or graduates.

5. The Ministry of Religion to Students in Higher Education is a study of the present day needs of American students, economic, vocational, home adjustment, marriage, leisure time, moral standards, religious development, etc., and the various ways in which religious workers especially may aid in meeting these needs through preaching, teaching, personal counseling and organization of activities. This course has also been given at the University of Chicago, and will be given at Union Theological Seminary this coming summer.

Other courses in closely related fields, such as Social Pathology, the Social Principles of Jesus and their application, are in preparation and I would appreciate your suggesting any that you think would logically fit in with the above.

I would also appreciate it if you were to pass on this information about possible courses, confidentially, to friends you think might be interested in our availability. We plan always, wherever we are, to keep time free for counseling with individual students or others who may care to come to us with personal problems. You know of Mrs. Edwards' experience in such relationships and of her interests in Progressive Education.

We would be glad to fit into a college under the type of arrangements suggested above, or into a theological seminary or graduate school. If we could team with men and women who are progressive in educational policies and religious outlook it would interest us greatly.

Faithfully yours,

Dick Edwards

RHE:W

March 11, 1935.

Mr. R. H. Edwards,
Cornell United Religious Work,
Barnes Hall,
Ithaca, N. Y.

Dear Dick:

I had a grand time yesterday and I want to thank you for the privilege. It was great to be able to see you folks again.

Your letter has been read carefully, and I will keep the matter in mind. There are greater days ahead.

Affectionately yours,

KP/L

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March 11, 1935

CLARENCE SENIOR
Executive Secretary

Kirby Page
347 Madison Avenue
New York City

Dear Kirby:

I thought Andy Biemiller had written you as the chairman of the education committee about that committee's decision on your pamphlet. It was that we certainly would want to sell some when it is printed, but that it probably would not be advisable to have the party imprint on it in view of some of the personal opinions expressed.

I would appreciate it if you would send me wholesale rates. We will do what we can to push it when you put it out under your own imprint.

Best regards.

Fraternally,

Clarence

O.E.A.
12755
CS:MB

March 11, 1935.

To the Secretary of
Senator Robert F. Wagner,
U. S. Senate Chambers,
Washington, D. C.

My dear Sir:

Mr. Page is very anxious to obtain copies of two recent reports. These are the final "Report on Physical Property and Operating Methods of Electric Utility Companies" sent to Congress on March 9th, and the Henderson-Lubin"Report to the National Industrial Recovery Board". If you can see that these are sent to him at the above address, it will be deeply appreciated.

Sincerely yours,

Secretary to Kirby Page

L

WHITTIER COLLEGE
OFFICE OF PRESIDENT
WHITTIER, CALIFORNIA

March 11, 1935

Mr. Kirby Page
347 Madison Avenue
New York, New York

Dear Friend:

According to your request I have just written to Professor Schilpp telling him that Dr. Evans is reappointed for next year. Dr. Evans, as you know, has done exceptionally fine work for us this year.

We shall all be glad to see you again in Whittier. I am speaking for faculty members and students. I would hardly be qualified to speak for your family. I had expected you to be coming in about this time on the account of the F.O.R. meeting on the 30th.

Yours sincerely,

W O Mendenhall

WOM:VMH

W.O.Mendenhall
President

222 CORNELL AVENUE
SWARTHMORE, PENNSYLVANIA

March 11, 1935.

Dr. Kirby Page.
347 Madison Ave
New York. N.Y.

Dear Dr. Page.- Enclosed you will find a note-book similar to one kept by my Sunday School Class of High School girls who have been using your book, "Living Creatively."

In a small way we have tried to live what we have studied, and as that is what you emphasize, we thought you might be interested in glancing at what we had done. You need not return this booklet, as we have another.

We hope to keep right on with the challenges you have given us.

Sincerely yours,

Elizabeth H. Bonsall
(Mrs. Edward H. Bonsall Jr.)

March 11, 1935.

Mr. James Dombrowsky,
Highlander Folk School,
Monteagle, Tenn.

Dear Jim:

I was glad to get the letter telling about your work and outlining your financial needs. I should like to send a mite if I can be reassured on one point. As you know, I take my pacifism very seriously and do not want to contribute to groups that are committed to the strategy of eventually arming the workers and seizing power. For example I would not feel justified in contributing to the Revolutionary Policy Committee or similar groups. Will you tell me frankly just where you folks stand on this question?

Cordially yours,

KP/L

GINTER PARK PRESBYTERIAN CHURCH
JOHN A. MACLEAN, JR., D.D., PASTOR
RICHMOND, VIRGINIA

D. K. KELLOGG
CLERK
JAMES H. GRANT
TREASURER

March 11, 1935.

My dear Dr. Page:

I am returning herewith the pamphlet, "Was Jesus a Patriot?", and wish to thank you for the help which this fine treatment of the subject gave me. We had a great Youth Conferance here last week and you contributed to it more than you could well realize- through your books and through teachers and leaders whom you have influenced.

I prize the volume, "Living Triumphantly", very highly, both because of its intrinsic worth and as a gift from the gracious and generous author. It is provig a gread aid to me in my own life.

With highest esteem and warm affection,

Sincerely yours,

J. A. MacLean

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55 WASHINGTON SQUARE, SO.
NEW YORK

March 12, 1935

Mr. Kirby Page
347 Madison Avenue
New York, N.Y.

Dear Kirby:-

Your seminar last Saturday was exceedingly helpful to those of us who remained steadily through the session and I hope that the others who happened in and out received something that at least got them started in their thinking. We are deeply grateful Kirby, for the time you gave us and for the exciting trail along which you led our thought. Our students at Washington Square particularly were tremendously helped.

Gratefully always,

W. N. Tinker

Mount Hollywood Congregational Church
ALLAN A. HUNTER, Minister
Hollywood
California

March 13, 1935.

Dear Kirby,

I have been visiting a lot of colleges . . . working up the attendance at the March 30th Conference here in the church. We are trying to give personal invitations and picking our delegates as carefully as possible. There ought to be a really worth-while group present to work out with you plans of action.

On March 31 (Sunday), the day after the Conference, at sic o'clock in the morning, there will be a communion service arranged by the Kingdom of God Youth Movement, which is cooperationg with the F.O.R. This is following up the January 20th communion and breakfast at which Muriel Lester spoke and 250 people were present. There were negroes, Filipinos, young Americans of Japanese and Chines ancestry, older Japanese and Chinese, and Nordics young and old. At the communion service a Japanese minister and Chinese Minister blessed the bread and the wine and young people of various races distributed it in the congregation, at the First Presbyterian Church. Muriel Lester said that outside of a somewhat experience in, I think Holland, immediately after the war, this was the biggest experience in Fellowship she had had. I tell you this so that you will see the significance of the communion service followed by a fellowship breakfast on March 31st. The young people arranging this are very eager to have you meet with them and to share some of your experiences with them at the breakfast, but also to be with them at the earlier communion service. May we count on you? The hope is that you could spend the night here at the house and I would take you to this six o'clock meeting next morning.

Enclosed is an air-mail post card for your reply.

With great expectations,

Sincerely,

Allan.

4609 Prospect Ave. Phone: MO 12004

H. C. Engelbrecht
207 West 98th Street
New York, N. Y.

March 13, 1935.

Dear Kirby:

Since you are an even greater nomad than I am, I have to write to you in order to tell you what's on my mind.

The other day after a lecture somebody asked me about an article by Kirby Page (I forgot where?) in which he denounces the united front and the League against War and Fascism. What did I say to that? Well, I told 'em plenty. I told them that Kirby Page is a "social fascist", a storm trooper of reaction, a Hitler, and a dozen other things. What's the idea of fighting the united front? After the meeting several ministers came along and denounced you some more for knocking Harry Ward. - I'm passing this on to you so that you can reform your ways and make it unnecessary for me to denounce you. (Boy, how I liked that.)

Well, that's only the introduction, the captatio benevolentiae, that is, getting the good will of your audience before you start. What I'm looking for is a job for next year. I hate this nomad life and this "rabble-rousing." I don't see that it does any good except to provide people with a substitute for an evening at bridge. So if you lay your hands on an editorial job somewhere or something that's intelligent and non-nomadic, please hold it for me.

Call me up some time when you're in town and we'll lunch together. Everywhere I hear what a shame that the World Tomorrow died, particularly since the Christian Century is such a poor substitute for it.

Cheerio and let's hear from you.

Cordially,

Jim

Memorandum presented to President Roosevelt
by Walter W. Van Kirk, Secretary
Department of International Justice and Goodwill
of the
Federal Council of the Churches

My dear Mr. President:

The Executive Committee of the Federal Council of the Churches has instructed me to convey to you the accompanying statement on "American-Japanese Relations." I believe that vast numbers of the more thoughtful people of our churches are in substantial agreement with the recommendations contained therein.

During the past several months I have been in conference with church leaders in many parts of the country. Everywhere I have found serious misgivings regarding the military and naval policies of the Administration, particularly as these policies impinge upon our relations with the Far East.

I desire to make the following observations with respect to the recommendations contained in the Council's statement.

First: That the United States make clear to the people of our own and other lands that our so-called "Open Door" policy is not to be interpreted as meaning that the military and naval forces are to be employed for the protection of foreign investments in the Far East.

An increasing number of the Christian thinking people of the nation are of the opinion that American investments in other lands should not receive the protection of the military and naval forces of the United States. As a matter of fact the Kellogg Pact to which the United States has adhered specifically precludes resort to war as an instrument of national policy. You, Mr. President, have laid down what you have happily called a "Good Neighbor" policy with respect to American relations with the nations of the Western Hemisphere. We of the churches have construed this policy to mean that in this particular area the protection of foreign investments will be sought only by diplomatic and non-military means. We have applauded you for your statesmanship in this matter. It is our earnest desire that you extend this "Good Neighbor" policy to include our relations with all other nations and more particularly at this juncture with the nations of the Far East. We believe that were you publicly to announce that under no circumstances would the armed forces of the United States be employed to protect the financial interest of American nationals in the Far East the prospects for peace in the Pacific would be considerably enhanced. The promulgation by you of such a policy would I believe be heartily approved by the vast majority of American citizens within and without the churches.

A war with Japan, stripped of all diplomatic verbiage would be a war to protect American financial interests and American trade in the Far East. The protection of these interests is not worth a war in the Far East.

Second: That the naval maneuvers scheduled to be held in the Pacific be transferred to other waters and to a place where they cannot possibly be regarded as a threat to Japan.

The naval maneuvers scheduled to be held in the Pacific during the period from May 3 to June 10 are regarded with the gravest misgivings by a large proportion of the people of our churches. However much these maneuvers may be regarded by the Administration as a routine matter of naval procedure they will not be so regarded by Japan. And why, it may be asked, should the United States go through with these plans if by such action our government fans the flames of martial hysteria both in the United States and in Japan? To shift the base of operations for these maneuvers would in the judgment of the Federal Council be an act of high statesmanship and an evidence of your purpose to formulate a foreign policy consistent with your "Good Neighbor" philosophy of international relations.

Third: That naval negotiations be continued between the principal maritime powers looking toward the total abolition of such offensive weapons as battleships, aircraft carriers and bombing planes, together with a drastic reduction in the tonnages of all other categories of naval craft.

The Federal Council urges you, Mr. President, to continue conversations with Japan looking toward the negotiation of a treaty with that and other maritime powers; a treaty which will provide for the total abolition of all offensive weapons such as battleships and aircraft carriers, and for a drastic reduction in the tonnages of all other categories of naval craft. Churchmen do not pretend to be naval experts. They know little if anything about gun caliber, naval ratios or the relative merits of heavy and light cruisers. Despite this fact the conviction is widely held among many of the leaders of our churches that if the United States, Great Britain and Japan were totally to abolish all naval weapons designed peculiarly for attack and radically to reduce all remaining tonnages the perplexing question of naval ratios would prove capable of conciliatory adjustment.

The peace of the Pacific will be seriously jeapordized if the present impasse in naval negotiations is permitted to continue to the point where unrestrained naval competition is permitted to assert itself. The Federal Council believes that the great majority of the people of our churches will support you, Mr. President, in every constructive effort initiated by your Administration looking toward the early resumption of naval conversations with Japan and Great Britain. All-around concessions and adjustments of naval ratios and tonnages would be far preferable to war.

Fourth: That pending the negotiation of such an agreement the United States adopt a policy of moderation with respect to the construction of the naval vessels authorized under the Vinson Naval Bill and that the projected budgets for the Army and Navy be susbstantially curtailed.

The Federal Council has urged and continues to urge extreme moderation in the construction of the ships authorized under the Vinson Naval Bill. This Bill was originally opposed by many church bodies. Now that this legislation has been adopted the Federal Council respectfully suggests that the proposed appropriations for the construction program therein authorized be substantially curtailed. We recognize that both Japan and Great Britain have more nearly approximated the tonnages permitted under existing treaties than has the United States. We believe, however, that precipitate naval construction on our part, at this particularly crucial moment, will not secure but will rather endanger world justice and peace.

In this same connection I have been instructed by the Federal Council to protest against the large military and navy appropriations now being considered by Congress. It is proposed to spend approximately $1,000,000,000 on the Army and Navy for the fiscal year beginning July 1. In addition it is proposed to allocate for military and naval purposes huge sums from the monies presently to be appropriated for work relief. At a time when more than 10,000,000 of our workers are unemployed, at a time when more than 22,000,000 of our people are on public relief rolls, at a time when tax burdens are grievous to be borne; at such a time the Administration proposes to launch a program of war preparations unprecedented in our peace-time history. The carrying out of this program will not secure the nation against war. It will, on the contrary, tend toward war. Already we see the disastrous consequences of these policies. Great Britain has recently announced a program of military and naval expansion. Japan has authorized the largest military and naval budget in its peace-time history. Other nations are rearming. The situation is perilous to say the least.

Mr. President, the Federal Council has repeatedly expressed its approval of the measures which you have initiated in the interest of social security and of economic justice. We have rejoiced in your efforts to achieve for all of our people a more abundant life. It is with genuine regret, therefore, that we find ourselves obliged to withhold our support from those measures and policies believed by us to be provocative of the war spirit and inconsistent with the declared moral aims of your Administration.

Respectfully submitted,

Walter W. Van Kirk

Secretary, Department of International Justice and Goodwill, of the Federal Council of the Churches of Christ in America

March 13, 1935

Parliament of Man, Los Angeles
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FREDERICK W. ROMAN
Ph. D., D. Litt. Leader

March 13, 1935.

Ebell Club
625 French St
— Moscow pd —

Kirby Page
347 Madison Ave.
New York City

My dear Mr. Page:

I have your kind letter of March 11. I note that you cannot reach Whittier until May 7 and that you could speak that night at Santa Ana, and that you could accept the other dates if they could be pushed forward one week. We can do this for all of them except the one on Monday noon, May 6; that group meets only once a month.

Therefore the new schedule, in order to make it complete, would be as follows:

Tuesday, May 7, Santa Ana -- $30.
Thursday, May 9, 10 A. M. Women's Athletic Club, and 7:30 P. M. at Glendale. $50. for the two.
Friday, May 10, at Parliament of Man, 7:30 P. M. ------ $35.
Saturday noon, 12:45, May 11, Long Beach $25.
Monday, May 13, Pasadena ----------$30.

These are all my own programs. I will put you down definitely for these.

Do you wish me to attempt to schedule for other speaking engagements during these same days, at figures about the same, if I get opportunity? But as for the above dates we will hold them as definite.

I would be glad to have you send me three or four subjects. Some of them of course we would have repeated.

Most cordially,

Frederick W. Roman per D.

FREDERICK W. ROMAN

Pacific Northwest March 13, 1935

KIRBY PAGE

Schedule #1

April 6-7 International Relations Conference, Linfield College, McMinnville, Oregon. Correspondent, Dr. R. B. Culver.
apr. 7→ Go to Eugene in afternoon with Uni. of Oregon delegation.
7:30 p.m., Union meeting, student church groups.

Mon., Apr. 8 University of Oregon
1 p.m., Student Body assembly
4 p.m., Student Forum
8 p.m., Community meeting--auspices, Ministerial Association of Eugene
12:01 midnight, leave for Portland via Southern Pacific

Tues., April 9 Ar Portland 7:55 a.m. Go to Y.M.C.A. on arrival where room is reserved.
12 noon, Luncheon meeting in interest of Fellowship of Reconciliation. Correspondent, L. P. Putnam, 1200 S.W. Alder, Portland, Oregon.
Lv Portland 4:20 p.m., via Union Pacific Ry.
Ar Tacoma, 8:05 p.m. Go immediately to mass meeting.
Or
Lv Portland 5:55 p.m. via plane
Ar Tacoma 6:48 p.m.
Correspondent, Prof. Frank Williston, College of Puget Sound, Tacoma, Washington
8:15 p.m. Public meeting

Wed., April 10 Lv Tacoma, 2 p.m. via North Coast Bus
Ar Bellingham, 6:20 p.m. Correspondent, President C. H. Fisher, Bellingham State Normal School.
8 p.m., Public meeting.

Thurs., April 11 Lv Bellingham at your leisure via Bus. Get off at East 45th, Seattle, go to Hotel Meany, three blocks east.
6 p.m., Annual Dinner, University Community Y.M.C.A. Correspondent, Charles G. Norman, 4141 15th N.E., Seattle.

Fri., April 12 10 a.m., University assembly, Meany Hall
4 p.m., Forum--Meany Hall
8 p.m., Public meeting, auditorium, Broadway High School, auspices, Seattle Council of Churches. Dr. E. A. Fridell, chairman

Sat., April 13 Conference, auspices of Fellowship of Reconciliation. Theme: The Strategy of Non-Violence in International and Economic Affairs.
Sessions: 10 a.m.-12 noon and 2-4 p.m.
12:15-1:30 p.m., Fellowship Luncheon, Central Y.M.C.A.

Sun., April 14 (Palm Sunday)
11 a.m., First Christian Church. Rev. Marvin O. Sansbury
5 p.m., Vesper Service, University Christian Church, auspices Campus Christian Council
7:30 p.m., First Baptist Church, Dr. E. A. Fridell

SCHEDULE # 2

Mon., Apr. 15, Lv Seattle, via Northwest Airlines, 5:30 a.m.
Ar Missoula 10:10 a.m.

Tues., Apr. 16, Lv Missoula, via Northwest Airlines thru to Denver, 10:10a.m.
Ar Billings, 12:15 noon
Lv Billings, 12:40 p.m.
Ar Denver, 6:30 p.m.
Lv Denver 8:20 p.m. via Colorado and Southern Ry.

Wed., Apr. 17, Ar Dallas 9:25 p.m.

SCHEDULE # 3

Mon., Apr. 15, Lv Seattle via United Air Lines, 6 a.m.
Ar Boise 11:38 a.m.
Lv Boise via Union Pacific Ry. 12:55 noon

Tues., Apr. 16, Ar Denver 10:30 a.m.
Lv Denver 8:20 p.m. via Colorado and Southern Ry.

Wed., Apr. 17, Ar Dallas 9:25 p.m.

TEL. MORRISTOWN 4-0564

Methodist Episcopal Church
Newark Conference
Paterson District

PAUL GILL DENNIS
DISTRICT SUPERINTENDENT

RESIDENCE
8 WETMORE AVENUE
MORRISTOWN, N. J.

March 14th, 1935.

Rev. Kirby Page,
Care The Christian Century,
440 South Dearborn Street,
Chicago, Ill.

My dear Dr. Page,

You may not remember me but I was pastor of the Methodist Episcopal Church in Hackensack when you were living in Hasbrouck Heights.

I am writing you now in care of the Christian Century to inquire as to the possibility of your being in the East in the month of May. Three years ago we started a school for city pastors (interdenominational) in the cityof Paterson. As an outcome of the school we formed the Committee of Fifty for Social Action in the Passaic Valley. We have been actively engaged since in meeting needs in this great industrial section.

If it is at all possible we should like to have you speak at the session of the school on Thursday, May 23rd, at one of the morning sessions. We would like to have you speak at a mass meeting in East Side High School in the evening on the subject of "Peace". This meeting would be under the direction of the Paterson Peace Council. Arrangements are under way looking to the possibility of your speaking before the Rotary Club at noon. We can promise you an honorarium of but fifty dollars. If I were addressing some one I did not know I should hesitate here, but I know that you first concern is in the opportunity and not the material return.

We are hopeful that this will appeal to you as an unusual chance to reach laymen and ministers of this valley in one day. We trust that you will find your schedule so arranged that you may be with us.

Sincerely yours,

Paul S. Dennis

Chairman,
Pastors' Conference Committee,
Committee of Fifty.

THE WOMANS PRESS

600 LEXINGTON AVENUE
NEW YORK, N. Y.
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PUBLISHERS OF BOOKS
THE WOMANS PRESS MAGAZINE
THE BOOKSHELF

March 14, 1935

Dear Kirby:

May I tell you how grateful I am to you for your article in The Christian Century of February 20. The article was entitled "A Christian Revolution." As I read it and recalled our many conferences down through the years I was even more sure than ever before that I agree with you on practically every point of your philosophy. There might be some points, however, upon which we could have an interesting altercation!

Sincerely yours,

Rhoda E. McC

Rhoda E. McCulloch
Editor-in-Chief

REMc:JAH

Mr. Kirby Page
240 South Bright Avenue
Whittier, California

C. F. ELRICK
MANCHESTER, MISSOURI
U. S. A.

Mch-14th-1935

Mr.Kirby Page
347-Madison Ave.
New York.

Dear Sir;

My purpose in contacting you is as follows. Late in 1934 I succeeded in completing the origination of knowledge amassed;privately printed 200 advance copies and duly copyrighted it.

Superficial and incomplete editions were likewise printed and copyrighted in 1921 and 1928. The postulate--originated--is advisedly used and literally implies we,as a world race of a historically recorded existence of 6647 years,have been totally devoid of knowledge amassed. What is worse and more to be deplored is the fact that none of the individuals of our race have ever been able to determine just what it is that would constitute knowledge amassed.

Because of this,no tangible realization exists as to why we need it. Because of the two foregoing facts,no labor on the truly scientific field has ever been applied. It appears that the zenith of race enlightenment was attained in the era distinguished as the dark ages and our race as a race has been retrograding ever since that era.

In that era it was generally realized that the race was totally ignorant. This is distinguishing the fact that unless a sufficient majority of the race duly realize their ignorant status,no determined effort will ever be made to achieve knowledge amassed.

You are,no doubt,familiar with the fact that the experimental physicists of the world recently concurred in the abject confession--that the attainment of absolute knowledge is impossible. There was not anything original in this statement for the ancients fully realized and frequently stated it, and the race has ever exclusively demonstrated it.

The confession was anything but true for it can be attained in the one instance and it was erratic in implying the common delusion that what we have in the guise of knowledge--is knowledge.

If you will consult the International D-&-C-and locate the postulate--Idiot--you will note that there is no basis for the stated exception. Rosevelt has rendered our nation,as well as all other nations,a real service,inadvertently,provided it be truly realized for exactly what it is.

He assumes no personal knowledge;openly admits government is ignorant experiment,but holds that he is competent to distinguish knowledge amassed,if obtainable. He has called upon the professors of professed knowledge to supply it only to expose the fact that they only have some rehashed version of

ancient theory to offer--or the very thing responsible for the common plight of the race of recorded existence.

In this manner he has literally burned up the fabulous profession of knowledge amassed.

Briefly, the origination of knowledge amassed is The Proposition of The First Magnitude, or being a world matter of inescapably individual concern is of Colossal Proportions.

Obviously then, it is a matter of world publicity. Shortly after the incomplete 1928 edition I became acquainted with three editors who were individually and acutely interested in the matter before our contact. Although I have applied dilligent labor to locate them, I have been unable to do so. One, who was the closest to me, is dead. Raymond Francis Yates, a New York man, is one I have been unable to locate.

I am in search of a managing editor to collaborate with me. He must be a free lance and not vocation or habit bound. If you happen to be this man, we can correspond for the purpose. If not you may know such a man and be willing to place us in communication.

I am making it plain to you that this is not the usual communication of a man with an idea or hobby.

I am in a position to discredit every professor that ever existed or now exists and do it in such a manner that one and all are alike helpless to refute it or defend the profession in any aspect or phase.

Thismof course could not be done by any phase of usual views, opinions or any argumentative attempt at convincement.

Awaiting your response I am--

Yours truly

C. F. Elmick

P R O G R A M

STUDENT CHRISTIAN SEMINAR

THIEL COLLEGE

March 14, 1935.

Theme: Christianity and Modern Social Issues

4:00 P.M.

Greetings . . . . . .President Rudisill

Hymn 427

Scripture - Amos 8: 4-10

Prayer

Special Music . . . . . .Male Quartette

Introduction of Speaker . . . . . .President Rudisill

Address - "After The New Deal What?" . . . . . Kirby Page

Discussion

Closing Service

****

8:00 P.M.

Hymn 294

Scripture - Matthew 5: 43-48

Prayer

Special Music . . . . . Women's Octette

Introduction of Speaker . . . . . President Rudisill

Address - "Religion's Contribution to Social Justice" . . Kirby Page

Closing Service

Benediction

Friend: Sacramento March 15

Your article of Feb. in C. Century Mag. is the greatest encouragement of a Century. His Article A Christian Revolution should be reprinted in Tract form, if you could have it reprinted on a pamlet I would distribute it out here free say about 3000 it would sure bring dead Christianity back to live again. In case you are interested let me hear from you.

resp. E. Franz

March 15th, 1935.

Mr. Kirby Page,
347 Madison Avenue,
New York City.

Dear Kirby:

This business is pretty hard for me to understand in its financial and ethical aspects. What I am doing is this: - we are paying our minimum monthly charges which cover interest - taxes and garden up-keep. We are not paying a penny on the amortization of interest on the second mortgage. I believe that we should cooperate in putting pressure on the City Housing Corporation in getting reduction of the interest ~~elimination~~ and the or reduction of the second mortgage. But Florence and I have not been willing so far to refust to carry the current and senior charges.

If you want the low-down on this I suggest you talk with Charlie Laue. If you do, surely give me the results of your talk on the matter.

Ever yours,

ARElliott
h.

TROJAN "Y"

UNIVERSITY OF SOUTHERN CALIFORNIA

LOS ANGELES

522½ North Los Angeles St.
Los Angeles, California
March 15, 1935

Dr. Kirby Page
c/o 347 Madison Ave.
New York, N.Y.

My dear Doctor Page:

It really took me all this time to get the final O.K. from the committee in San Francisco to extend this formal invitation to ask you to serve on the faculty of the 1935 Lake Tahoe Chinese Christian Students' Conference, August 4th to the 11th. First, there was the conservative pressure to beat back, then, we had to find the financial renumeration adequate enough to pay for your time, and third, there are so many factions in Chinese student politics that one has to overcome. But I do hope now that those dates for our conference are not already filled. If you can't give us a full week, we would appreciate half a week of your stay with us. Your entertainment will be cared for by the committee.

Our conference is an intercollegiate Chinese students conference with students from all the important colleges and universities of California as well as an interdenominational Christian conference with young people from five Christian churches. The sponsors of the Conference are The Chinese Students' Christian Assocation, Western Department, the Chinese Epworth League Alliance of California, and the Union Christian Chinese Fellowship of San Francisco. Many of our previous conference delegates have returned to Hawaii and to China.

The San Francisco group pledged $25.00 toward your honorauim and I assumned the responsibility to raise the rest in Los Angeles. I received your letter as well as the F.O.R. 's letter to attend the conference at Allan Hunter's Church. I shall be there and I hope to make the final arrangements with you as to your transportation and other details. Will you please drop me a card whether you can fill those dates that I mentioned?

I heard your colleague Dr. Eddy on "The Crisis in China" in Los Angeles. I suppose you have had some conversations with him on the problems of the Far East. This Summer the Chinese students will gather at Lake Tahoe to meet some of those problems more effectively and practically. Especially the timely issue of Sino-Japanese rapproachment, and your presence is most valuable.

Again thanking you for the inspiration you have been to me, I am,

Very sincerely yours,

Conference Vice-Chairman

LIM. P. LEE

EXECUTIVE SECRETARY
CHARLES L. ZORBAUGH
1652 NEIL AVENUE
COLUMBUS, OHIO

The Synod of Ohio

Of the Presbyterian Church in the U. S. A.

OFFICE OF
EXECUTIVE SECRETARY

MODERATOR
R. LINCOLN LONG
STATED CLERK
WILSON H. SLOAN

March
15
1935

Mr.Sherwood Eddy,
347 Madison Avenue,
New York, N.Y.

Dear Mr.Eddy:

We have among our Presbyterian ministers in Ohio a group of eager, socially sensitive younger men who are trying to feel their way to right convictions and attitudes as Christian men and as leaders of their people in the presence of the vital, profoundly disturbing questions of our time.

A year ago, near the end of April, this group of about forty spent two days together at Camp Indianola, about forty miles south of Columbus, in intimate fellowship, prayer and discussion, and Mr.Kirby Page was good enough to come to us and spend one whole day with the group, talking with them before the blazing log fire in an intimate way about these things. For one or two of the men, at least, it was a revolutionary experience and changed their whole attitude.

We wish to repeat that experience this April, on the 29th.and 30th., again going to Camp Indianola and talking things through in this intimate way with some man whose spirit, experience and authoritative knowledge and understanding would draw us around him in a feeling of genuine fellowship and confidence.

You and Kirby Page are closely associated and on intimate spiritual terms with eachother. We ask you to talk this over together and see if one or the other of you can come and do us this great service this spring. We are shortening the time, and propose to begin Monday noon, and adjourn at five Tuesday afternoon. You can leave New York Sunday night, and be back in New York Wednesday morning. It is a personal matter with us as a group, and so we cannot offer you any financial reward, but we gave Kirby Page Fifty Dollars to cover his expenses, and can do the same for you.

EXECUTIVE SECRETARY
CHARLES L. ZORBAUGH
1652 NEIL AVENUE
COLUMBUS, OHIO

The Synod of Ohio

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MODERATOR
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STATED CLERK
WILSON H. SLOAN

Last year we had commissions bringing in reports on Liquor, the Race Question, the Industrial Question, and War and peace, and these reports furnished the basis for discussion. This year we think we shall not do this, but let our day and a half with you be unhampered by any set program, so that you may lead us in free talk about the things that may be closest to your heart just now.

We shall welcome Kirby Page with delight should you and he decide he is the man to come; he won the men completely last year and they loved him; but we thought we would ask you to come to us this year, if you will, being confident that you would bring us the same fellowship and inspiring guidance we found in him. We should like to know youin the same beautiful way we came to know him, and let you warm us with your own spirit and vision.

May we ask you, therefore, first to consider whether you can come to us; and if that should be impossible, may we ask you to do what you can to persuade Kirby Page to come back to us and deepen the admiration and love we already have for him?

We are not writing to Mr.Page; this letter is in a sense written to both of you. We ask you to take counsel together about it.

Very Sincerely Yours,

Chas. L. Zorbaugh

March 16, 1935

Dear Mr. Page,

I feel as if I should write you. I am now reading your book, "Living Creatively". It is really helping me to a great extent, so do you mind if I tell you the circumstances that caused my starting the book? It might be necessary for me to do a little confessing and look at myself as others are seeing me, which I fear I haven't done much of before.

I have come against the hardest thing it has ever been necessary for me ~~me~~ to face. To others it might appear rather childish —

I am now a senior at Meredith College. Several days ago I was given Freshman privileges for the rest of the school year, because I broke a campus that had been given me for breaking a rule. There were other things involved, but all year I have not been abiding by the rules as I should.

At first this punishment seemed

rather unfair and I was determined to move out in town and be a day student, so I could get out of it. All my life I suppose I have followed the line of least resistance. I would go on and do things, not considering whether it were the easiest way or not, so you can understand my first reaction. I even threatened to go home and only two and a half months until graduation. My aunt took my mothers place when she died, and all the time I have been with her, one of the ambitions she had for me was to get my diploma from college.

I was too impulsive — I think when one is in trouble they should go to a friend. I did, which was very fortunate for me. I came to Miss Kelley, who is the nurse here, and whom you might remember being at Blue Ridge. She has tried to help me lots of times. We talked for several

hours together. It happened I had a very bad cold, so Miss Kelley asked me to stay in the Infirmary for several days — to think things out, and she would help me, which she has done — I'll never forget her — She brought your book to me to read.

You see, Mr. Kirby, all my life I have been inclined to pity myself. I have no confidence in myself and still less respect. Yet I am always thinking and doing things to make life more comfortable and easier for myself — very seldom considering others.

I believe in God — and I pray and read my Bible. Yet God isn't real to me — He is so far away. No matter how hard I try I can't reach Him.

Your book has made me think and caused me to see things more clearly. I feel as if now I could put "first things first," and in time, perhaps, I can feel the nearness

and helpfulness of God. Now I have the determination to accept Freshman privileges with the right spirit, even if it is humiliating. Miss Kelley says this will be a test of my womanhood, and I do want to succeed in the test.

But how can I keep my spirit up? — If I become discouraged it will be so easy to give up — I'll try not to, but if I could be closer to God it would make such a difference — Could you help me?

Sincerely,
Jessie Holcomb

LEAGUE FOR INDUSTRIAL DEMOCRACY

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112 EAST 19TH STREET, New York City

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OBJECT: Education for a new social order based on production for use and not for profit

25.00 Received

March 18th 1935

Dear Kirby:

This is just a note to remind you that we are going to count on you to speak for us the week of January 19th in New England, if we may. I am quite sure that your idea of conferences can be worked in very satisfactorily with our evening lecture circuit dates.

I am enclosing the $25 for your very very meagre expenses with our very very cordial thanks and apologies for its delay.

Sincerely,

Mary W. Hillyer
Secretary, L.I.D. Lecture Series

mwh:hr
bs&au-12545

Mr. Kirb Page
347 Madison Avenue
New York City

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March 7, 1935.

Dear Henry:

I am sorry indeed to hear that the youngsters have been having such a bad time, but do hope that they are now well on the road to recovery. Do let me know what progress they are making.

Sherwood and I are moving along on the assumption that we will start the trip around the world in June 1936. Reinie is also proceeding tentatively along the same line. It is, of course, utterly impossible to be certain about anything as far off as June 1936 in the present period of crises and chaos. All of us may be in jail by that time! On the other hand, it does seem sensible to proceed tentatively with the understanding that we probably will begin the trip at that time. My own impression is that you would be warranted in talking frankly with several of your intimate friends about the possibility of a leave of absence beginning after the General Conference. It will probably be necessary for you to point out the impossibility of making irrevocable plans under all the circumstances. We are not likely to know with any degree of finality for some months, but I should think the chance of our going is sufficiently great to warrant the making of tentative plans.

You and Helen have been elected as members of our little Fellowship group about which we talked. The next meeting is to be held in New York on Thursday, March 21st, from three to six in the afternoon. I do hope that both of you can be present. We will give you the exact details of the meeting a little bit later.

As ever,

Rev. Henry H. Crane,
Elm Park Parsonage,
Scranton, Pa.

KP/L

1753 Kilbourne Place, Washington, D.C.
March 18, 1935.

Rev. Kirby Page,
Care the Christian Century,
Chicago.

Dear Sir:

Your pamphlet proposing a Department of Peace is full of striking suggestions. I have long thought we ought to have a government agency to work on this subject. Instead of an executive department, perhaps it would be beneficial to have a scientific bureau to study the subject. Last year I drafted a bill for this purpose, and tried to get it introduced. Hon. Fred Biermann, representative from Iowa, has now consented to do so, and says he will do his best to put it through. Copy inclosed herewith.

I proposed the name Bureau of Amity, but he has thought best to use the phrase Peace and Friendship, as more obvbus to understand. It was referred to the Committee on Labor.

If you can give any suggestions or aid in bringing this to public attention, that will be appreciated. If we can have the bureau founded, there is no telling to what it may grow to. The great Department of Agriculture grew from a section of new plants and seeds in the Patent Office.

Inclosed are some notes I gave Mr. Biermann. Also gave him your pamphlet on a Deaprtment of Peace.

Very truly yours,

Wm. C. Lee

Points in Regard to the Establishment of the Bureau of Peace and Friendship.

We need sucha bureau to ascertain truths. We depend too much on the newspapers, and on assumptions from the past, and on military propaganda.

Stress should be laid on the importance of embodying the idea of such a government agency. Ideas and institutions have to grow. Starting the Bureau of Peace and Friendship now, even on the smallest scale, would make the idea widely known, and define the policy of the government. Then it would win support from people not now thinking of such a thing. It would turn popular thought from defense to relations.

Yet the bureau ought not to be regarded as merely propaganda for one view of public policy, namely, the pacifist; but rather it is to give the results of impartial scientific investigation.

There are many problems that need study. See list in Section 1 of bill. Some of these are being investigated by private enterprise, and the results of such studies could be utilized by the official bureau. But we need the official bureau to give force to the findings. The proposed bureau is placed in the Department of Labor because the relations between war and labor form one of the main fields for research.

In accordance with third paragraph above, any posters, films, etc., issued by the Bureau of Peace and Friendship should not be contradictory to the War and Navy Department advertisements, but simply bring out views of which the public might be ignorant, and which are overlooked in building up the glamor of military service.

A separate Department of Peace, posing as an executive department of the government, would appear to be in conflict with existing policies and organizations of the government. Hence would arouse hot opposition, which to many people would appear quite reasonable. A bureau for the scientific study of the sociological aspects of war and peace would be different. Of course there must be opposition anyway; but in getting such a novel enterprise launched, the less opposition there is stirred up, the better.

Opponents will say this is simply to get government support in propagation of certain political ideas. Yet this is no less true of the extensive agitation for preparedness, carried on by government agencies. This scientific study is supplementary and complementary to preparedness for war. It tends to remove the need for preparedness. We may admit the necessity of elaborate preparation for possible war; but if war is so bad that we must make all this expensive preparation against it, we should study and teach to remove the danger. War and Navy Departments are fire engines. Bureau of Peace and Friendship is fire prevention. Education for literal fire prevention has been highly effective; why not same way with metaphorical parallel ?

William C. Lee, 1753 Kilbourne Pl.,
Washington, D.C.

CROZER THEOLOGICAL SEMINARY
CHESTER, PENNSYLVANIA

OFFICE OF
THE PRESIDENT

March 18, 1935

Dear Dr. Page:

When I express my appreciation of your visit to Crozer on last Monday, I speak for many others of our students as well as for myself. You have helped us in our attempt to face some very fundamental questions, and we thank you for it.

Let me say, too, that it was a pleasure to me personally to see and hear you again.

I am enclosing in this letter a newspaper clipping from the Chester Times of March 12, giving a report of your addresses. I realize only too well that this report is neither complete nor properly balanced. In order to make the newspaper deadline I found it necessary to leave out much that I had hoped to include in the report. However, we hope that even this brief account will help to carry your messages to some of those who were not able to hear you.

Thanks again for your visit. We shall look forward to the time when we can see you again.

Sincerely yours,

Archie F. Ward, Jr.

Archie F. Ward, Jr.
Assistant Secretary

Dr. Kirby Page
347 Madison Avenue
New York City

Enc.

Natick, Massachusetts
March 18, 1934

Mr. Kirby Page,
347 Madison Ave.,
New York City.

My Dear Mr. Page:

I have written you before, but I am going to do it once more because the pressure is getting so great that I may burst at most any minute!

Perhaps you will tell me that I am wrong---that I am engaged in a great and noble work and ought to feel highly honored and richly repaid. But the work of the ministry, as I see it in this church is far from satisfying or rewarding. I have a very fine Finance Committee that has succeeded in keeping my salary up to a comfortable level. But that is just one of the things that irks me: I can not feel that what I am able to do here is worth the money I am paid. Every move, every decision, every change is smothered in a welter of committees, prejudice and social inertia. No progress is possible because I am not the actual head of the church, nor is the Diaconate or any other group. The church has 325 members and 325 "bosses".

I can speak and I can write and I can edit copy with intelligence and experience. Those three (with a little more than average ability in music) constitute my greatest talents. They are not being used. The report of Sherwood Eddy on the Pacific situation, which I received this morning, prompts me to ask once more: Isn't there a place for me in the fight for world peace? Is there any organization that needs what I can do, either under salary or in addition to my pastoral work here? That seems to me to be one of the greatest problems we are now facing and it is rapidly crystallizing into definite foci. Here is a target that I can see. Is there a chance for me to shoot?

Sincerely yours,

J. Mace Brandall

Address:
Box 173
Natick, Mass.

THE FELLOWSHIP OF RECONCILIATION

2929 BROADWAY, NEW YORK, N. Y.

Telephone: UNiversity 4-5675

Cable Address: "FELLOWSHIP", New York

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JOHN NEVIN SAYRE
ARTHUR L. SWIFT
HOWARD THURMAN

March 18, 1935

Dear Friend:

(1) Any news of your F. O. R. group? Please send in items for Fellowship, our new journal. Either group or personal stories of Fellowship projects are most welcome.

(2) The enclosed folder suggests that you act quickly if you wish to date Kirby Page for the fall of 1935 or for 1936. As vice-chairman of the Fellowship, Kirby is giving lavishly of his time and great ability. Send requests for his services to this office.

(3) How many sample copies of Fellowship can you use? Fellowship is sent to all contributing members of the F. O. R. Others may receive it for $1.00 a year. Will you appoint some active person of your group to distribute samples and send in subscriptions? Please send in the name and full address when you send requests for sample copies.

(4) We are dating our Volunteer Field Representatives for the spring. We suggest you arrange a "Peace in the Pacific" meeting during the naval maneuvers (May 3 - June 10). Can you use one or more of them during this time?

Sincerely yours,

Harold E. Fey.

Harold E. Fey

Copy for K. P.

Letter sent to F. O. R. group leaders.

THE FELLOWSHIP OF RECONCILIATION

2929 BROADWAY, NEW YORK, N. Y.

Telephone: UNiversity 4-5675

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HOWARD THURMAN

March 18, 1935

Dear Friend:

(1) Any news of your F. O. R. group? Please send in items for Fellowship, our new journal. Either group or personal stories of Fellowship projects are most welcome.

(2) The enclosed folder suggests that you act quickly if you wish to date Kirby Page for the fall of 1935 or for 1936. As vice-chairman of the Fellowship, Kirby is giving lavishly of his time and great ability. Send requests for his services to this office.

(3) How many sample copies of Fellowship can you use? Fellowship is sent to all contributing members of the F. O. R. Others may receive it for $1.00 a year. Will you appoint some active person of your group to distribute samples and send in subscriptions? Please send in the name and full address when you send requests for sample copies.

(4) We are dating our Volunteer Field Representatives for the spring. We suggest you arrange a "Peace in the Pacific" meeting during the naval maneuvers (May 3 - June 10). Can you use one or more of them during this time?

Sincerely yours,

Harold E. Fey.

Harold E. Fey

First Presbyterian Church

Rev. C. Paul Carlson, Minister

ALGONA, IOWA

List

March 18, 1935.

The Reverend Kirby Page, D.D.
The Christian Century
Chicago, Illinois.

Dear Dr. Page:

Not having access to your address at the present I am addressing you in care of The Christian Century.

For a long time I have been reading your articles both in the "World Tomorrow" and the "Christian Century" and am in agreement in the main in your attitude and policy concerning a peace program and the danger of the present military and naval trends in our nation and the world.

I am personally of the opinion that should a popular vote be taken on these matters very little would be appropriated toward armaments and especially naval races. I have made it a point to answer the various questionaires which have come to my study and I believe they serve a purpose in creating public opinion. It has occured to me that if similar questionaires were sent to ministers and prominent laymen to be distributed through churches, schools, service clubs such as the Kiwanis and Rotary and others that a surprise would be given the advocates of large appropriations toward armament and war preparedness. If such a course were to be pursued I would stand ready to see to it that petitions would be distributed over a large territory in this particular section and I believe that many others would do the same.

Knowing of your interest and activity in this cause I have taken the liberty of writing you.

Very sincerely yours,

C. Paul Carlson

Kirby 2,

N

March 19, 1935.

Mr. Charles L. Zorbaugh,
1652 Neil Avenue,
Columbus, Ohio

My dear Mr. Zorbaugh:

Your letter of March 15th has arrived in the absence of Mr. Eddy from the city, but as I am handling most of his lecture engagements this year, I will endeavor to answer it to the best of my ability.

Unfortunately Mr. Eddy is already booked to speak in Easton and Lewisburg, Pennsylvania, in cooperation with the Student Division of the Y.M.C.A. on April 29th and 30th, so this precludes the possibility of his coming to Camp Indianola this year.

Kirby Page will be back in the city for a short time this week and I will place your letter before him and ask him to let you know whether or not he will be available on those days.

Cordially yours,

Secretary to Sherwood Eddy

JM/L

St. Luke's Rectory
Brockport, New York
March 19, 1935.

Mr. Kirby Page
% The Christian Century
Chicago, Illinois

My dear Mr. Page:-

I am tremendously interested to know your reaction to the latest developments abroad. Can we still feel that the Kellogg Pact is of any value? It has not prevented the equivalent of war in Manchuria, Shanghai, North China and the Chaco. Apparently it will be equally ineffective in Abyssinia. Its clear implications have been ignored in the military and naval programs of all the Powers, including the United States. And now we have the formal denunciation of the military clauses of the Versailles Treaty by Germany, and a diplomatic situation more threatening than that of 1914. Are we not simply deluding ourselves if we place any reliance upon it?

What ought to be the position of the United States in a world gone mad? It is easy enough to tell a few things we ought not to do,- such as the proposed naval maneouvers in the Western Pacific. But what ought we to do?

For example, Mr. Sherwood Eddy favors "bringing economic pressure to bear upon Japan at her most vulnerable point." This raises two questions:- 1. What shall we do if Great Britain, France, Germany and Russia refuse to join in such action? Action by the United States alone would simply further inflame Japanese opinion against us, without accomplishing anything but the destruction of our own already seriously diminished trade. 2. Would economic pressure be effective as a peace measure? It seems to me we are caught on the horns of a dilemma. Economic pressure either will starve Japan or it will not. If it does really pinch, Japan will fight rather than starve. And if it does not, Japan will simply ignore us, as she has been doing since 1915. This is apart from the further consideration that economic pressure, translated into terms of human life, means the reduction of the standard of living of men, women and children. Any man with the faintest degree of realism in his make-up must recognize that the army and navy and the governing classes will be affected by such a program last and least of all. Or are Christian idealists and lovers of peace and of humanity to adopt a program looking forward to the creation of such intense suffering in Japan that the result will be an internal revolution, with all of its horrors? Again, any realistic consideration of the intense loyalty of the Japanese to the Imperial Household must make us realize that revolution in Japan is possible only as the result of suffering so intense, so wide-spread, and so long-continued that the mind simply refuses to contemplate it. Judged on humanitarian grounds, war itself would be less cruel.

And we appear to be equally helpless in every other sphere of conflict. If we cannot make two petty states like Bolivia and Paraguey behave, what earthly chance have we of doing anything effective with reference to Abyssinia, or with reference to Germany?

The situation might have been different, if certain things had happened or had not happened. If the Allies had demanded of Germany unconditional surrender, and had occupied Berlin the Germans might at least have known who won the war. And they would not feel that they were tricked by armistice terms which were gradually made more and more severe as the possibility of German resistance lessened. The situation certainly would have been different if the statesmen at Versailles had taken a realistic view of the problem of reparations. It might have been different if the United States had joined the League of Nations. It certainly would have been different if the Powers had carried out their implied promise to disarm. I do not think that the present impasse was inevitable, nor that it is solely Germany's fault.

But all of these considerations of what might have been are rather meaningless in view of what is. The situation being as it is, can you think of any better policy for the United States than that of isolation? The situation is so tangled that it is childish to talk of right and wrong, or aggressor and defender. We will at least agree to that.

Can we do anything better than a policy about like this?

1. Maintain a fleet second to none in battle strength, an air force adequate to protect both coasts, and a mechanized mobile defence force just in case the navy fails.

2. Pledge ourselves by treaty never to use armed force outside our own borders. If treaties cannot be negotiated to this effect, make a unilateral declaration of policy.

3. Cease immediately all official opposition to Japan's Asiatic expansion program, as Sherwood Eddy says (evidently with disapproval) "by political laissez faire, letting Japan economically hang herself, or allowing the Chinese, by passive resistance and patient sabotage, of which they are past masters, finally to defeat the Japanese".

4. Take no action whatsoever officially with reference to the situation in Europe.

5. Prohibet any nation which is in default on either its public or private debts (when the latter is caused by governmental action) from floating any loans or obtaining any credit in the United States. This would keep us from financing war for anyone of the Great Powers.

6. In case war does break out in Europe, sell to the belligerants (and if necessary to avoid complications, to neutrals as well) only C.O.D., and f.o.b. New York. In other words, follow Mr. Bryan's suggestion of keeping our shipping out of any blockaded area. If the belligerants have to carry all their supplies from the United States

in their own bottoms, they will, of necessity put into the Atlantic service hundreds of ships now plying the Pacific. Our own Atlantic shipping can simply transfer its activities outside the war zone. Any small incidental loss could be made up by a direct subsidy that would not equal in a year the cost of participation in war for a week.

I will admit that this program is rather dull when it is compared with the Wilsonian idealism. We are no longer to be knights errant in shining armor protecting outraged innocence wherever it is found. Neither are we to continue the less glorious role which has been ours for the last fifteen years,- of delivering moral lectures to the nations of the world. Our unwilling pupils have not shown any tendency to profit by our good advice.

I wish you would discuss a realistic program like this in The Christian Century or elsewhere. Lovers of peace simply do not make the slightest impression upon the average man so long as they talk in generalities and in purely negative terms. Neither are they very convincing when one day they plead for complete disarmament and the next for a policy of interfence in Asia which would almost certainly lead to war.

Faithfully yours,

Leland B. Henry

Have you read Philip Gibbs' "The Cross of Peace?" If you have not, you ought to!

Holy Trinity Mission,
Marshfield, Mass.
March 19, 1935.

Dear Mr. Page,

Tho' believing in an ultimate structure of society that shall be Christian, and as such far removed from that of to-day, I have not been willing to consider myself a 'Christian Socialist'. Your articles in the Christian Century incline to make me believe that this is because I haven't thought the matter through, — at least your articles serve to conduct my thought on social matters along avenues I had not yet explored. I write to request other articles that will do more of the same thing.

Something of my point of view you may learn from an article of mine in the January Hibbert,

particularly on p. 268 at the top, and p. 272 at the bottom. I notes these as possibly providing you suggestions for further illumination. Socialism has always seemed to me, and still seems, a proposition to impose a man-made mechanical system upon what is, and literally must always be, an organic development. And as I observe social processes around me, I discover conclusive evidence that management by government is inefficient and wasteful, and is taken by workers as invitation to 'soldier'. Does not that condemn as impractical and impracticable the socialist method? I write you as a learner, ~~shall~~ shall welcome further enlightenment thro' more articles in The Christian Century.

Yours sincerely.

Laird W. Snell.

BRIDGE INVESTMENT CO.
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3/19/35

Mr Kirby Page
c/o Christian Century
440 So. Dearborn St
Chicago, Ill.

Dear Sir: —

I have for many years been an advocate of the principle of socialized industry. However, I have never read a clearer statement of the meaning of the profit motive than is contained in your article in the Christian Century on that subject.

Thank you sincerely

Farnsworth Crozier.

(This is not written for publication)

Federal Council of the Churches of Christ in America

INCORPORATED

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Department of International Justice and Goodwill

March 19, 1935

Mr. Kirby Page
347 Madison Avenue
New York, N. Y.

My dear Kirby:

I had a long conversation with President Roosevelt on March 13 regarding the general international situation. Enclosed is a confidential report of my interview with the President. I am sending this to you and to a few of my personal friends knowing as I do how deeply interested you are in the peace program of the churches.

Faithfully yours,

Secretary

P.S. I am enclosing a copy of a memorandum which I left with the President.

Niagara University
Niagara University P. O.
New York

March 20, 1935

Mr. Kirby Page
Fellowship Magazine
2929 Broadway
New York City

Dear Sir:

I am working for my Master's Degree at Niagara University and wish to write my thesis on "Pacifism in the Schools".

I was advised by W. Marion Jeulke, Minister of St. Luke's Evangelical Church of Buffalo, that you would be able to supply me with data, relative to this work, dealing with the attitude of students in various schools concerning war and the methods by which pacifism is being taught.

I would greatly appreciate it if you would send me such material as you have, at your earliest convenience.

Thanking you in advance for whatever you can do to help me, I am

Sincerely Yours,

James J. O'Brien

Bloomsburg-Juniata-Lock Haven-Bucknell-Susquehanna-Mansfield

March 20, 1935

AN INTERCOLLEGIATE SEMINAR WITH KIRBY PAGE

CHRISTIANITY AND MODERN SOCIAL ISSUES

Program

3:00 - 4:00 p.m. Registration - 304 Old Main Building

4:00 p.m. Opening Session - Hugh Beaver Room

Opening Prayer or Brief Service of Worship

Short statement about Seminar by presiding officer

Address: AFTER THE NEW DEAL WHAT? Kirby Page

Period for questions and discussion.

6:00 p.m. Intermission.

6:15 p.m. Fellowship Dinner - Old Main Sandwich Shop

SOME SIGNIFICANT PRESENT DAY EXPERIMENTS
Kirby Page

8:15 p.m. Public Meeting - Schwab Auditorium

Address: RELIGION'S CONTRIBUTION TO SOCIAL JUSTICE. Kirby Page

Period for discussion with a view to next steps and what we can do.

9:30 p.m. Closing Worship conducted by the speaker.

10:00 p.m. Adjournment.

- - -

P R O G R A M

INTERCOLLEGIATE SEMINAR WITH KIRBY PAGE

CHRISTIANITY AND MODERN SOCIAL ISSUES

4:00 p.m. Opening Session (Please be prompt)

Opening Prayer or Brief Service of Worship.

Short statement about Seminar by presiding officer.

Address: AFTER THE NEW DEAL WHAT? Kirby Page

Period for questions and discussion.

6:00 p.m. Intermission.

6:30 p.m. Dinner - Informal fellowship.

7:45 p.m. Address: RELIGION'S CONTRIBUTION TO SOCIAL JUSTICE Kirby Page

Period for discussion with a view to next steps and what we can do.

9:30 p.m. Closing Worship conducted by the speaker.

10:00 p.m. Adjournment.

NATIONAL COUNCIL OF STUDENT CHRISTIAN ASSOCIATIONS

AUXILIARY ASSEMBLY
THE NATIONAL COUNCIL OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS:
AFFILIATED WITH THE WORLD'S STUDENT CHRISTIAN FEDERATION

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HEADQUARTERS
347 Madison Avenue
New York, N. Y.

March 21, 1935.

Mr. Kirby Page,
Whittier, Cal.

Dear Kirby:

We have a splendid program planned for the International Relations Conference to be held at Linfield, April 5-7, and are expecting you some time on the sixth. I hope we shall not be taxing you too heavily if we ask you to speak at dinner at six o'clock Saturday evening, April 6, on the subject "After the New Deal, What?" And again at 8:15 on "An Economic Program of Deliverance", closing the evening with a service of worship. On Sunday morning you will have the closing meeting where we want you to speak on "Living Triumphantly," and then lead the closing service of worship. Within a day or two I hope to have the final draft of the program mimeographed and will send you a copy.

We ought to have at least ten copies each of your later books and some of the earlier books and pamphlets on sale at the conference. Will you see that these are provided? I am not ordering them myself because I am under the impression that you usually do make provision for having books at your conferences. I am sending this letter to Whittier and to New York, both via airmail, in the hope that you will have time to get the books from New York if you do not have a supply at Whittier.

It will be great to see you again. I am so glad that you are to spend these days with us in the Northwest.

Cordially yours,

Ray.

RBC c

If you have less than 10 copies, suggest you have

PRESBYTERIAN THEOLOGICAL SEMINARY
CHICAGO

OFFICE OF THE
DIRECTOR OF THE CONFERENCE FOR MINISTERS
2330 NORTH HALSTED STREET

3/31/35

Dear Mr. Page: Mr Simonds & our faculty and I have just worked out two new social-action hymns.

They are enclosed, with our compliments.

Very sincerely yours,
Norman E. Richardson

Mr. Kirby Page
Chicago Ill.

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March 21, 1935

Mr. Kirby Page
347 Madison Avenue
New York City

My dear Mr. Page:

I am writing as the Chairman of a committee responsible for editing a new hymnal for youth, entitled, HYMNS FOR CREATIVE LIVING. The hymnal is to be published by the Judson Press. The book will include, in addition to about 190 hymns, a short section dealing with aids to worship.

We are very anxious to secure permission to use a brief statement which appears on page #44 in your book, LIVING CREATIVELY. The statement I have reference to is: "Man does not live by bread alone. Roses and sunsets, songs and symphonies, essays and poems also are a means of grace." We feel that this statement somehow expresses the spirit and purpose of our new hymnal and we would like to use it on the title page of the book. We will be more than glad to give whatever acknowledgement you desure us to make.

An early reply will be greatly appreciated.

Sincerely yours,

Richard Holland

Director of Young
People's Division

RH/KK

list

March 21, 1935.

KP

Mr. J. Mace Crandall,
Box 173,
Natick, Mass.

My dear Mr. Crandall:

Your important letter is at hand, and I wish we had a chance to talk this matter over, but unfortunately I am starting for California in a few hours.

I sympathize with you keenly and wish that I had some constructive suggestion to offer. The difficulty is that the various peace societies are now so nearly bankrupt that they are reducing staffs and there are literally scores of highly qualified experts in the field who are not able to find employment. I have a conviction that much of the most effective work is being done by ministers in connection with their regular work.

Within a few days I shall be sending you a copy of a pamphlet in which you may be interested.

Cordially yours,

KP/L

March 21, 1935.

Dear Jim:

Upon my return to the city I find your letter. How I wish that we could get together for a long visit, but unfortunately I am leaving in a few hours for California and shall not be coming back to New York until October.

I have run across your trail frequently this year and have had good reports of your meetings. However, I can readily understand your disinclination to continue roving about. I will keep my eyes and ears open and hope to be able to pass along some suggestions to you.

I am changing my own program for the next year quite drastically, reducing sharply the number of isolated engagements and increasing the number of conferences. The enclosed folder will tell you the sort of thing I have in mind.

With regard to Harry Ward, - I am not attacking him; I am merely pointing out what everyone is entitled to know, that he is highly communistic in his strategy. Surely the public is entitled to know that.

I remember with much pleasure than I can tell you the wonderful times we had together on "The World Tomorrow", and I am eternally grateful for your effective cooperation. Do keep me intimately in touch with what you are doing.

Cordially yours,

Mr. H. C. Engelbrecht,
207 West 98th Street,
New York, N.Y.

KP/L
Encl.

Jan 13-17

March 21, 1935.

Miss Mary W. Hillyer,
League for Industrial Democracy,
112 East 19th Street,
New York, N.Y.

My dear Mary:

Upon my return to the city I find your note of March 18th. I will save the dates Jan? 13th to 17th, inclusive, that is Monday through Friday until I get further word about your plans. You mention the week of January 19th. That week is not possible for me as I start for California on the 23rd.

I am willing to participate in one of your series, providing it is possible for me to arrange an all-day conference in each city on your circuit. It will be highly advisable, therefore, that you make it perfectly clear to your convenors that I do not want to come just for a single engagement in the evening, but am willing to come if the night meeting can be the closing session of an all-day conference. I am sending you a number of my conference folders in order that you may pass them along. In some cases your committee may want to assume full responsibility for the all-day conference. In other cases it will be possible for me to select a group of friends to share this responsibility. I will hold those dates until you have chance to check up with your committees.

Fraternally yours,

Sent folders
3/21/35

March 21, 1935.

Miss Jessie Holcomb,
Meredith College,
Raleigh, N. C.

My dear Miss Holcomb:

Your letter moved me quite deeply and I only wish that we had a chance to talk together. It was very fortunate that you decided to talk with Miss Kelley and I am so glad that she has been of help to you.

Under separate cover, I am taking the liberty of sending you a copy of a new book of mine which may possibly be of some stimulus to you. Since I am leaving tonight for our home in California, I will be glad indeed to have you drop me a line at 240 South Bright Avenue, Whittier, Calif., and give me your impression of the book. We have a son and daughter enrolled in Whittier College and I can hardly wait until I get home!

With every good wish, I am

Cordially yours,

KP/L

March 21, 1935.

Dear Henry:

We are grieving over your inability to be present at the meeting today, but we quite understand about that previous engagement. How thankful we all are that Charlotte Esther pulled through and is now so well on the road toward recovery. I shivered when I came to that part of your letter describing your own accident. You are much too valuable a citizen to be spared, so don't take any more chances than you have to.

Sherwood and I are going to discuss further plans for the trip. He is coming into the office in a few minutes and we are going to have a good talk together. I get more and more excited over the possibility of that marvelous trip together. As far as Alma and I are concerned, our minds are made up.

In a few hours I shall be leaving for California and will not be coming back to New York until next October. I am spending a month in the colleges of the Pacific Northwest and in the Southwest and during June I am making a round of five Western conferences. I will have four blessed months at home with the folks, playing and writing a lot. Do keep us intimately in touch with your own plans. Our home address is 240 South Bright Avenue, Whittier, Calif.

Give my love to Helen and the youngsters.

Affectionately yours,

Rev. Henry C. Crane,
Elm Park Methodist Church,
Scranton, Pa.

KP/L

March 21, 1935.

Mrs. Loverna Morris,
Hacienda Blvd.,
R. R. 2,
Puente, Calif.

My dear Mrs. Morris:

Your letter of March 8th came while I was away on a long trip.

I only wish that I had some constructive suggestion to offer. The difficulty just now is that the number of people trying to make an income from writing is so much larger than the demand, that it is extremely difficult for a new-comer to break into the field. By all means keep studying away and equipping yourself more adequately. Perhaps sooner than you think an opening will occur.

Cordially yours,

KP/L

March 21, 1935.

Rev. Bernard L. Rice,
Vineyard Haven, Mass.

My dear Mr. Rice:

It was kind of you to write as you did. THE WORLD TOMORROW was compelled for financial reasons to suspend publication. We could not continue to secure the heavy subsidy required for its publication. I am enjoying my relationship with THE CHRISTIAN CENTURY.

Cordially yours,

KP/L

March 21, 1935.

Mr. Harry B. Taylor,
The National Preparatory School Committee,
347 Madison Avenue,
New York, N.Y.

My dear Harry:

It is kind of you to invite me to come to Blairstown. Unfortunately my full schedule is already crammed. I am to be at Hollister, Estes Park, Seabeck, and two institutes of international relations at Grinnell and Mills College.

I regret exceedingly that I cannot have a part in your important conference.

With every good wish, I am

Cordially yours,

KP/L

March 21, 1935.

Mr. Archie F. Ward, Jr.,
Crozer Theological Seminary,
Chester, Pa.

My dear Mr. Ward,

Upon my reutrn to the city I find your letter. I had a grand time at your seminar and want to come back some time.

Cordially yours,

KP/L
Encl.

Broad Street Church of Christ

STUDY EV.5238 RES. FA.9806

EAST BROAD AND 21ST STREETS
COLUMBUS, OHIO

FLOYD FAUST, PASTOR

COLUMBUS, OHIO.

March 22, 1935

Kirby Page
347 Madison Ave.
New York, N.Y.

Dear Mr. Page:

I was happy indeed to have your splendid letter last week. Your kind suggestions are very helpful and I shall certainly try to work along the lines you indicate. The church situation at present certainly needs any help we can bring to it of this nature, and needs to be taught that "salvation" must begin where a man begins and extend as far as he goes, if it is to be adequate. The only thing I have observed along this line is that a church will run down on the hands of any minister who does not spend a great deal of his time and energy in "oiling the machinery" of his own local organization. It is this latter that comes hard for me. I shall try to judge whether it is a price not too great to pay for the admirable results which no doubt can be made to issue out of it.

The main burden of this letter however is a more immediate situation. Three of the members of the American Legion here, Konold - the State Commander, the State Adjutant, and a local member, were invited to a luncheon the other day by six of us ministers, for the purpose of clarifying our positions regarding the war problem, and our attitudes with respect to each other. It proved to be a very enlightening meeting. We lingered some two and a half hours, quite to our mutual profit, in the opinion of all present.

As an outgrowth of that experience, I have invited Mr. Konold to come to our church on Sunday evening, March 31st. I will speak for 30 minutes, stating clearly our position regarding war and the Christian program for ending it. I shall also state as clearly as possible our view of the program and influence of the American Legion as we understand it. He shall then be given an equal period of time to state their position, defend themselves against our evaluation of them as best he can, and then the meeting will be thrown open for discussion for another 30 minutes. He has consented to such a meeting, and expresses his enthusiasm for such. He is a gentleman, and much more intelligent than most of the Legionnaires one meets.

There is one subject however, on which he is rabid. In our meeting the other day he showed willingness to reason on everything brought up with this one exception, and you will not be surprised I am sure to learn that the bone of contention was "Kirby Page". He, as well as all his group, simply foam at the mouth when the name "Kirby Page" is mentioned.

March 28, 1935.

Mr. Lim P. Lee,
522½ North Los Angeles St.,
Los Angeles, Calif.

My dear Mr. Lee:

Your important letter came while I was out of the city on a long tour. It is with very genuine regret that I am compelled to write that it will not be possible for me to come to your conference at Lake Tahoe. I have been away from home almost continuously for the past six months and will be away much of the time from now until July 1st. This means that I simply must stay close at home during the summer. When we talked together I had hoped to be able to get free but it seems to me now quite certain that I must begin to say "No" to important invitations as they come. I regret this all the more because of the trouble you had in persuading the committee to issue the invitation. I am sure, however, that you will be able to get a satisfactory leader.

Regretfully and cordially yours,

KP/L

March 22, 1935.

Mr. C. F. Elrick,
Manchester, Mo.

My dear Mr. Elrick:

Your important letter came while I was out of the city on a long speaking tour. Unfortunately I am so heavily crowded with responsibilities now that I am not in a position to consider your suggestion.

Cordially yours,

KP/L

March 22, 1935.

Rev. Ashton C. Jones,
959 Highland Terrace, N. E.,
Atlanta, Ga.

My dear Ashton:

Your letter came while I was out of the city. I was glad indeed to get this further word from you. What an exciting time you have been having! Do keep me in touch with developments.

Cordially yours,

KP/L

THIEL COLLEGE
GREENVILLE, PA.

17 Louisa Ave.
Greenville Pa.
Mar. 23, 1935

Dear Mr. Page,

Enclosed is the registration list from the recent Seminar held at Thiel College. The names which are checked I am sure are the advisers or presidents of the respective groups.

Enclosed, also, is one dollar ($1.00) for your book on "Socialism and Individualism". Please have it sent to

Harold Cox
14 Columbia Ave
ΔΣΦ House
Greenville, Pa.

1.00 OK mailed

Your visit to Thiel was very profitable. I have received word from several of the colleges and they thanked us for being able to hear you and your words of wisdom. Several of my professors have mentioned any number of times some of the facts which you brought out.

Could you help me solve the problem of how to get our students out for our Lutheran Students Association. We discuss such problems which relate to the students life. For the last three

weeks we have been discussing the Church's relation to social reform.

Thanking you heartily, for the wonderful success you made your Student Christian Seminar. I am

Sincerely yours,
Lillie Tackler

AMERICAN LEAGUE
AGAINST WAR AND FASCISM

A movement to unite in common resistance to War and Fascism all organizations and individuals who are opposed to these allied destroyers of mankind

112 E. 19TH STREET, ROOM 605
NEW YORK CITY

TELEPHONE: ALGONQUIN 4 — { 9784 9785

HARRY F. WARD
CHAIRMAN
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WOMEN
DOROTHY McCONNELL
YOUTH
JAMES LERNER

393

March 23, 1935

Kirby Page
347 Madison Avenue
New York City

My dear Kirby Page:

I wish to express to you first of all my acknowledgement of indebtedness for guidance and inspiration you have given in the conflict against war and economic injustice.

Because you have meant so much to so many of us, we have been filled with disappointment because of your stand against the American League, published recently in the "Christian Century". We feel it serves by that much to give aid and comfort to those sinister forces which are making for the twin horrors of war and fascism.

We would say two things in reply to your position that Christians can have nothing to do with Communists, and that they cannot work in any organization in which they have a part.

Our first comment is that the American League Against War and Fascism does not advocate violence. Its program is to arouse mass resistance on the part of the workers and middle class folk to check the further spread of Fascism and to retard the steps toward war. This mass resistance is to take the form of educational measures, strikes, demonstrations of protest. These methods do not call for violence on the part of those participating. The Communists who are in the American League have accepted the program of the League in doing the work of the League. Nowhere in the published program and platform of the League is violence advocated. The League's activities also are consistently peaceable in strategy.

Our second comment is that a united front among all who are against fascism and its concomitant, war, is imperative. Any realistic facing of the current situation makes it vividly evident that if any effectiveness is to be reached in opposition to war and fascism, we must all stand together--there are so few of us at most--whatever our name or sign. The American League is a united front organization, to which all those who are against war and fascism may belong and in which they may work, whatever their political or religious affiliations; workers, professionals, religious and

educational workers, fraternal, women's and political organizations.

The immediate problem in America is not whether economic justice is to be gained by voilent or by non-violent processes, but how war and fascist dictatorship are to be averted. And an increasing number of us feel that the American League, because it is a united front organization, offers Christians one of their most promising mediums in which to work for their hearts' desire of peace and freedom. So we invite Christians to join us.

I am sending a copy of this letter to the editor of the "Christian Century."

Very sincerely yours,

Lee H. Ball

LHB:DP

Lee H. Ball, National Secretary of
National Religious Committee

627 Fountain St.

Grand Rapids Mich.

Mar. 14th 1935

Mr. Kirby Page.

My Dear Sir:

Not knowing your address, I am writing you this letter to be sent to you by The Christian Century, in which paper I have just read your article on "What is the Profit Motive?" I wish to write you personally about this, rather than to write any communication for publication in the Century, hoping that you will have the time, as well as the inclination, to write me some reply to what I have to say. I want to say frankly what I have to say, so that I may not be misunderstood.

The Christian Century has been bewailing for some years the deadly evils of the capitalistic system, but never have I seen any concrete system suggested that would be any improvement on what we now have. The paper leaves its readers to infer that socialism would be better, but when I once wrote the editor to say frankly whether he was a socialist or not, he made no reply. It seems unnecessary for me to ask you that question, for this article of yours leaves no room for doubt.

I think you will agree with me that the worst evil of capitalism is greed or selfishness, but are you ready to say that if we had a socialistic society there would be no more selfishness? If you can guarantee that, I would be glad to turn socialist at once. The Bible says "the love of money is a root of all evil", and the truth of that we see exemplified all around us in these days, but not only in the hearts of the rich, but in all classes of society. The worst crimes of our day have their source in this love of money. I am sure you will agree to this statement. Would socialism do away with such crimes?

I am wondering if you think that a socialistic democracy is possible. To my way of thinking, democracy, with all its faults, is the best and most desirable government on earth, and I can conceive of no socialistic government without a dictator, or, what is still worse, a group of dictators. You evidently believe that the manufacture of various goods should be planned by some central authority to avoid the great waste of competition. That would require a dictator, would it not? Some time ago I read a school book written by a Russian to be used in the Russian schools. One thing the author said was that "in America there were a large number of hat factories that made as many hats as each one desired, without any consideration given as to the number that might be needed to supply the people of the country. That is a very wasteful method which we will avoid in Russia, for our government will determine how many hats our people will need, and then make only that many." That is also the way they make shoes, and I am informed that you can go into a shoe store in that country and find all shoes made off from the same kind of a last. If that last doesn't fit you, it is just too bad. That is their "planned economy".

Waste is of course not desirable and in many cases unnecessary, even under the capitalistic system. Yet have you never noticed how apparently wasteful nature is? Last year the great drouth struck the great farming section of our country, and what a tragic waste it entailed! Last year also a terrible flood came upon China from the Yellow River, and thousands upon thousands of farms were ruined and homes washed away. Waste! Spring now is dawning and soon we shall, in this fruit growing section of the country, see thousands of trees as white as great snow balls with blossoms, and yet only a small per cent of those blossoms will bear fruit. The largest proportion of them will fall to the ground and decay. But the most terrible waste of all is in human life. Jesus said

"Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because straight is the gate and narrow is the way which leadeth unto life and few there be that find it."

A man you would state in a concrete way just what kind of a government we should have. Your article gives some fine generalities, but does not state how the desirable things are to be accomplished. You say "When the Lord's prayer is fully answered and the kingdom of God has been achieved on earth, the profit motive and the competitive struggle will be superseded by mutuality, equality and co-operation" In that I heartily agree with you, and pray daily that the kingdom of God may be hastened in its coming. I cannot, however, believe that the kingdom of God will be brought to earth by any particular political system.

Now I am interested in what you say about the difference between profit and income, and I want to ask you some questions about that. You divide the adult population into four categories. First group those who receive all their income from the ownership of property — the absentee owners who do not participate in any way in management or operation. I understand that you do not approve of this group, as their is the profit motive. Let us say that Mr. X dies and leaves his wife $50000. in stock in the American Telph. & Tel. Co (one of the largest corporations on earth), and he also leaves her $50,000 in U.S. Government Bonds. On the first she receives 6% or $3000 per annum which is profit (as it is a profit earning corporation), and from the latter she receives 3% or $1500 which is not profit but income. The profit is condemned, but the latter is approved. What in fact is the difference? You must know that there are thousands of stockholders in the Am. Tel & Tel. Co., many of them widows, or women not capable of earning their living with their hands. Are they to be condemned?

In the second category you name Henry Ford as being one who earns a small part of his income as manager of his great business, but that the

bulk of his money is from his investment in the Ford Motor Co. This is true. If you can imagine your socialistic government coming into power, what change would you make in Mr. Ford's business? Do you think he could manage it successfully if directed from Washington? There is no man, or group of men, in Washington that could manage that great plant successfully. Will you tell me what Mr. Ford — one of the richest men in the world — is doing that is wrong in running such a great business, and making so many millions in profits, while there are so many people in this country living on charity? Ought he not to be given great credit because of his giving employment at good wages to something like 150,000 men? That means, probably, more than a half million people get their living from Mr. Ford directly; and when you include those getting their living from him indirectly (the attendants at gas stations, repair shops, sales rooms &c &c) it is safe to say that more than a million people get their living from the Ford Motor Co.. How would you change all that?

In your fourth category you name those who do not gain anything from property, hence what they receive is income, not profit. Let me give you an illustration. In this city lives a more or less famous surgeon who has done some remarkable surgery. Five or six years ago a millionaire from California came for an operation. The operation was successful, and the surgeon charged him $40,000 ⁼. I suppose you would call that income. During the same year a furniture manufacturer in this city made $40,000 ⁼ from the operation of his factory. I infer you would call that profit. Which, however, was the best for this city, the surgeon with his one office girl, or the furniture factory with its hundred men? You probably have known able ministers who had a living income from their churches, but being fine public speakers they were called upon now and then to go and address large gatherings at $100 ⁼ a night & their expenses. Was this income or the profit motive? I may be dumb, but I must confess

that I cannot understand your claim that the profit motive arises from the ownership of property necessarily. Sometimes it does, and sometimes it does n't. It would be glorious thing if all manufacturers and merchants would have as their highest motive in life the service of humanity, instead of the making of money, but I do not expect to see that day come until the millennium, when Christ shall rule in the hearts of all men.

I might be permitted to say that I have been in the manufacturing business for over 40 years, and I know all about what competition means. I started out, after working for 15 years for other people, with no capital but a good name. I cannot tell you what a struggle I had for those early years. Yet I do not now regret that struggle, for success finally crowned my efforts. The profit motive was before me, but I have no regrets for that, for I never consciously wronged anybody else in order to make a profit. I like to pay as high wages as my business will stand. I have only a small manufacturing plant but I wonder if you often think of the fact that a very large proportion of the goods made in this country is made in factories employing less than 50 men. Of course that is not true of a few lines like automobiles, the smelting of copper, or aluminum ect ect. It is true, however, of the manufacture of a thousand and one things we commonly use. To be sure there are some great monopolistic shops employing thousands of men, but these are in the minority. In order to correct some abuses that have endured during late years, why try to destroy the whole system? Socialism is being tried out in Germany and Italy (to say nothing of the brand which curses Russia) but do we want that sort of government in our beloved United States of America — the finest country on Earth?

Sincerely Yours

O. K. Frost

SOUTHEASTERN TEACHERS COLLEGE
WADE H. SHUMATE, PRESIDENT
DURANT, OKLAHOMA

March 25, 1935

Mr. Kirby Page
347 Madison Avenue
New York City

Dear Mr. Page:

Having our program completed and our minds made up as to what topics we want you to speak on when you come to Durant, we think it only fair to "tip you off" about our decisions.

Saturday morning at 9:00 o'clock (We hope you can get to Devil's Den, the place to which we are going on our retreat, by that time.) and again at about 1:30 in the afternoon, you are to speak on the "Art of Creative Living". That is the theme for our retreat. You may handle the two periods as you like.

We shall return to Durant about 4:00 in the afternoon on Saturday, and, from then until Sunday evening at 7:30, you will be free to do what you please. At 7:30 Sunday evening, you will address a union service on "What Shall We Do With The Sermon On The Mount". On Monday morning at 10:00, you will address our faculty and student body, your topic being "An Economic Program of Deliverance". At noon you will talk to the YM and YW cabinets on "Pathways to Spiritual Power". At 3:00 you will address the clubs of Durant and neighboring cities on "A Substitute for the Profit Motive". That lecture completes your schedule here.

We hope that our decisions will suit you. If you have any suggestions or alterations to make, please "tip <u>us</u> off".

Sincerely yours,

Anna J. Holman

Anna Jim Holman
924 N. 7th St.
Durant, Oklahoma

Poplar Ridge Friends' Meeting,
Poplar Ridge, New York,
March 25, 1935.

Kirby Page,
3947 48th Street,
Long Island City,
New York.

Dear Kirby Page:

You may not remember us. Agnes Kuhn is the daughter of William Reagan of Oakwood. We saw you last at the Duke conference last June when we were preparing to caravan in Indiana. We often look back to the little talk we had with you near the end of the conference, in which we were fumbling toward some solution of the problem of how to put across to people in rural Indiana the relationship between world peace and economics.

We had a great time in caravan work. We enjoyed it immensely. During the eight weeks we sponsored three conferences on world affairs out of which we attempted to foster the growth of peace organizations. In each of the conferences we got local people to lead discussions and loaned our books to them by way of preparation. We still correspond with several of the leaders we met.

Out of our summer's caravaning there has grown a concern, quite related to the one which was bothering us at Duke. It comes from this conception, seemingly extant everywhere, of an <u>easy</u> peace--a peace of fellowship, brotherhood, etc., well-meaning but lacking in realism. People simply aren't willing to pay the price necessary to look at the problem of war realistically. We have tried to write our concern. We are sending it to you with this letter, hoping that you might suggest some place where it might do some good. You are at perfect liberty to send it on or do with it as you see fit.

We are now ministers of a Friends' meeting here in west central New York State. We have a baby daughter Sylvalyn Eleanor, four and a half months old. Life is for us in our work and in our home quite rich and full, and at the same time challenging.

Hoping that you are having a most enjoyable year, we are

Sincerely,

Manford and Agnes Kuhn

Manford and Agnes Kuhn
Poplar Ridge, New York.

First Baptist Church

~~135 West 10th Street~~

~~Erie, Penna.~~

Morristown, N.J.

OLIVER C. HORSMAN, PASTOR
OFFICE, ~~135 W. 10TH ST.~~
HOME, ~~1006 POPLAR ST.~~ 10 Conduct Place

March 25, 1935.

My dear Mr. Page:

I have just read your article in the Christian Century, "What Is the Profit Motive?" It has occurred to me that you might be interested in the enclosed statement, because it so completely confirms the warnings in your concluding paragraphs — "Congregations will be torn asunder ... Ministers will lose their positions".

The sermon which precipitated the crisis in the Erie church is entitled, "The Ethics of Jesus Are a Prophecy of Tomorrow: A Christian and Constructive Criticism of Our Economic Order". It goes all the way in pointing out that competition for private profit is un-Christian, and that the only practical remedy is in community ownership and operation of the major means for the production and distribution of wealth. I had

First Baptist Church

~~135 West 10th Street~~

~~Erie, Penna.~~

OLIVER C. HORSMAN, Pastor
OFFICE, ~~135 W. 10th St.~~
HOME, ~~1006 Poplar St.~~

the privilege of delivering it at the Pennsylvania Baptist State Convention, meeting in Scranton last October, and apparently with telling effect, especially among the ministers. I am delivering it again by request next Monday at the Baptist Ministerial Association, meeting in Philadelphia. It not only cost me my church in Erie, but I have good reason to believe that it also cost me the church in Scranton, where the pastor was leaving, and where friends had written letters of recommendation. The difference in my reception in the Scranton church before and after the sermon was so marked as to be almost amusing. But I had already made up my mind that I did not care to be called to any church that could not stomach the social gospel. I have also a supplementary sermon entitled, "Other Motives than Private Profit: The Incentives of Labor in a Cooperative Commonwealth."

First Baptist Church

~~135 West 10th Street~~
~~Erie, Penna.~~

OLIVER C. HORSMAN, Pastor
OFFICE, ~~135 W. 10TH ST.~~
HOME, ~~1005 POPLAR ST.~~

Like the first it has been preached many times and to varied groups. I have a third in preparation on "The Golden Mean of Wealth." Those are all strong, but sane, kind, and courteous messages. They get accross.

I am venturing to write you this, because I covet a wider field of ministry than the one church in a small community. I should like to preach this gospel of the kingdom to as many groups as possible, and on any terms that any group can afford. I have raised my family of six children, and burned my bridges, and look forward to doing the best work of my life. Your writings have been an inspiration to me.

Sincerely yours,
Oliver C. Horsman.

First Baptist Church

~~135 West 10th Street~~

~~Erie, Penna.~~

OLIVER C. HORSMAN, Pastor

OFFICE, ~~135 W. 10TH ST.~~

HOME, ~~1006 POPLAR ST.~~

This secretary a copy of my final statement when I left Erie, and I suspect that the remark in his address was intended to be his reply to it. But the incident reveals how we ministers, who are expecting annuities from the Board in a few years, might be influenced to sidestep the economic issues that will affect our own future income, and how a good Christian man, who is an executor of invested millions, thinks only in the terms of those millions and not of the people at large.

O. C. H.

G. A. POSTAL
Contractor and Builder
940 Acacia Street~Whittier, California
Phone 429-239

March 26, 1935

Mr. and Mrs. Kirby Page
240 So. Bright
Whittier, California

Dear Mr. and Mrs. Page:

As per your request I have revised the estimate on your house and garage apartment with changes as follows:

Relocate the garage to a position approximately 20 ft. south of water meter, reduce size of garage to 18 x 18 ft. with apartment above also 18 x 18 ft. I have added a sink in kitchenette in apartment over garage with a sugar pine drainboard and two sink cupboards. I have drawn a sketch of the garage and apartment which cancels any former plan for garage.

Omit the porch on south side of main house, omitting concrete floor and roof, leaving only rafter projection to match balance of house, steps at door from kitchen and door from hall remain; omit window shades on both house and garage.

Reduce foundation on house to read "foundation of house to have foundation as per Los Angeles County Ordinance, 6 inches below grade and one foot above grade, 6 inch wall, 12 inch footing."

Supply and install a piece of oil well casing second hand, length approximately 16 feet to act as a drain at entrance driveway.

The cost the house and garage complete is to be $4974.74.
Thanking you for the opportunity to present this bid,
I am

Yours truly,

G A Postal

#4542.42

G. A. POSTAL
Contractor and Builder
940 Acacia Street~Whittier, California
Phone 429-239

March 26, 1935

Mr. and Mrs. Kirby Page
240 So. Bright
Whittier, California

Dear Mr. and Mrs. Page:

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The cost the house and garage complete is to be $4974.74.
Thanking you for the opportunity to present this bid,
I am

Yours truly,

G. A. Postal

Hacienda at Tetley,
R.R. # 2, Puente, Calif.
Mar. 26

Mr. Kirby Page,
S. Bright, Whittier, Calif.

Dear Sir:

You misunderstood me completely. I'm sorry my letter was not clear. I want no pay for the work I ask to do. What I want, is purpose in my study - socially useful purpose - and guidance.

It has long been my belief that the only valid faith for a thinking person is rooted in a concept of human beings living in a society in which each receives according to need, and serves according to ability, all motivated by a warm sympathetic feeling of oneness. When I got hold of your books "Individualism or Socialism" and "Living Triumphantly", I was happy to realize that you effectively preach what I believe. Naturally, I wanted to do something useful to help. My husband holds the ideal you preach, but so far, he is unable to see that it is incompatible with modified capitalism. Christian Socialism seems the logical way. Communism has the goal, but imposing such ends

by Communism is too much like trying to impose Christianity by the Inquisition — both processes essentially contradictory. You preach that the only constructive force is the love force, and that is right.

The poor, constantly translate their religion into terms of service. In times of stress and sickness, they go into each other's homes and help out. Sympathy, understanding through common suffering, and willing hands to help, build a real brotherhood among the poor. I can't help that way. My hands are clumsy and slow, and I'm helpless in practical affairs. I need to help in ways I can.

Just now, I'm studying the Brookings Institution book - "America's Capacity to Consume". My idea was, that perhaps I could review and summarize books like that for those of you who are too active in the Cause to read them all - reviewing those books that you suggested. If such a suggestion is not practical - ignore it. I know you are a busy man.

Once I sent a novelette to Russell Ford & he wrote back saying that I was trying to find a God in the machine and that there is none. But there is, He is not omnipotent tho- and can never be until he controls our thoughts. For thoughts create, and they are more real than hands and feet.

Thank you.

Sincerely
Louerna Morris

THIEL COLLEGE
GREENVILLE, PA.

OFFICE OF THE PRESIDENT
EARL S. RUDISILL

March 26, 1935.

The Rev. Kirby Page,
347 Madison Avenue,
New York, N. Y.

My dear Mr. Page:

Having in mind the very pleasant and profitable experience which Thiel College had through your presence on March 14, I am writing once again to express our thorough appreciation. You are undoubtedly on your way across the continent, or perhaps you have already arrived in California, but I am trusting that this little message may reach you.

May you have a very pleasant summer and a refreshing rest with the family in the state of sunshine, and be ready for an aggressive program next season.

With every good wish, I am

Most cordially yours,

Earl S. Rudisill

ESR:HCG

TEMPLE UNIVERSITY
PHILADELPHIA

STUDENT COMMISSION

March 26, 1935

Mr. Kirby Page
347 Madison Avenue
New York, N. Y.

My dear Mr. Page:

A movement has been instituted by Student Commission, the student governing body, to direct attention at Temple University toward the present state of international peace and the peace movement.

We have attempted to obtain a representative group of our students, acting under the name of The Student Peace League, to include representatives from each of our student organizations.

Work of this type has already been undertaken by a small group of Temple students, but this group has not been officially recognized and is apparently of the radical type. In order to present an anti-war expression in a dignified and mature nature, the Student Peace League is being formed.

Although our plans are not definite at the present time, we anticipate a meeting at 1:00 p.m. on April 12, 1935, at which time we hope to present prominent speakers who are known as authorities on the subject of world peace. We feel that your type of presentation of this problem is in line with our policy in our attempt to crystalize student opinion which, we are certain, is in favor of peace activities.

Would you be available for such an assembly if our plans materialize?

May we have a reply at your earliest convenience?

I thank you for your consideration.

Very truly yours,

Wilson C. Hamor

Wilson C. Hamor, Chairman
Organizing Committee
Student Peace League

MEMORANDUM

From M. S. GLOVER

3/27/35.

To Miss Moreland

Have you heard of this inquiry?

Would Mr. Page wish these names to be just on labels to be used there?

Miss Mills name & address is all there is on the letterhead.

Lily: What is your wish re this?

Jess

March 27th, 1935

My dear Floyd Faust:

Your important letter of March 22nd has just reached me here. I wish I could have a long talk about the important questions you have raised. The appeal for the "Garland Fund" in 1925 I have no recollection of whatever, of this incident and would be grateful indeed if you could get me details.

Charles Garland was an eccentric young man who inherited a million dollars, but was unwilling to use it himself, so he created a fund and the entire amount has long since been given away. I cannot imagine why I should be soliciting contributions to that fund. Surely I have never made an appel for funds for Chinese Communists, somebody is all mixed up!

Has it occurred to you that it is highly significant that the only bit of evidence that was submitted to you is nine years old and extremely vague. Surely if I am a Communist they ought to be able to get more recent data about me. The fact that I have devoted fifty briefs on individualism and socialism with a vigorious indictment on communism seems to make no impression whatever on people who are determined to make me out a communist. Perhaps you noticed my article on "A Christian Revolution" in the Christian Century five or six weeks ago.

I like your proposal for March 31st and hope you will let me know how it comes out.

Cordially yours,

KF:mk

Rev. Floyd Faust
E. Broad & 21st Sts.
Columbus, Ohio

March 27th, 1935

Dear Clarice:

The enclosed copy is self-explanatory. We will be grateful indeed for any help you can render during this period.

I shall not be returning to New York for some months and you may address us here.

Can you give me details about your own payments during the last two months. I do not seem to have had any word from you for some weeks.

Everybody is thrilled with California. We think we have made a wise move. A little while ago I suggested to Kirby, Jr. that we all go to a movie. Came the answer "Sorry but I have too much studying to do." Speaking of revolutions! Did you believe that ever would happen? The folks join in sending best wishes to all of you.

Cordially yours,

KP:mk

KIRBY PAGE
240 SOUTH BRIGHT AVENUE
WHITTIER, CALIFORNIA

March 27th, 1935

City Housing Corporation
Bliss Street & Queens Blvd.
Long Island City, New York

Gentlemen:

You have been collecting rent from Mr. S. O. Levin for our apartment at 3947 48th Street. As you will see from the enclosed letter Mr. Levin wants to cancel the lease.

I suggest that you make an effort to find a new tenant. If successful then there will be no trouble about releasing Mr. Levin. On the other hand, if the apartment stands vacant I think Mr. Levin should stand half the loss for any periods that are vacant between now and the expiration of the lease.

I will be grateful indeed if you will attempt to secure a satisfactory tenant. Please consult with Mrs. Walter Ludwig, who is in charge of the house during my absence.

Cordially yours,

KP:mk

March 27th, 1935

My dear Mrs. Bonsall:

It was kind of you to write as you did and I am thrilled to know that my book has proved to be so serviceable.

I shall prize this book-let very highly.

Cordially yours,

Mrs. Edward H. Bonsall, Jr.
222 Cornell Avenue
Swathmore, Pa.

KP:mk

GENERAL BOARD OF CHRISTIAN EDUCATION
METHODIST EPISCOPAL CHURCH, SOUTH
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COKESBURY ACCREDITED CLASSES

FRANCES C. McLESTER
CORRESPONDENCE COURSES

March 27, 1935

Dr. Kirby Page
240 South Bright Avenue
Whittier, Calif.

Dear Doctor Page:

From your most recent communication I note that you have engagements covering the period July 23 - 28. We are very anxious for our people at Mount Sequoyah to have the opportunity of hearing you speak, and this is to inquire if it would be possible for you to be with us July 10, 11 and 12, or three nights during the next week. An early reply will help in our publicity. We certainly hope you can come.

Cordially yours,

J. Fisher Simpson

JFS*ET

First Congregational Church
HERBERT C. GANS, Pastor
FLINT, MICHIGAN

Parsonage
218 Josephine Street

March 27th. 1935

Dear Mr. Page:-

I am really embarrassed in having written for the copies of your books as I had no intention of imposing on you for complimentary copies in writing so shortly after your visit here. Writing direct seemed a convenient way of getting them and we very much wanted to have them autographed. However Eleanor and I both greatly appreciate having them and your all to short visit with us will remain one of the high spots of the year.

I was interested in the denial by J.B. Matthews of his position as to communism and have delayed this letter in order to check with others on what he said here. This last week I was asked to read a paper to a small group of men especially interested in the L.I.D. program and raised the question there. Dr. Balassa, whom you may remember, was positive as to the exact words with which the subject had been introduced by Matthews: " You may not know it, but I am a communist." Mr. Webb, our city librarian had also been in the group and while not certain of the direct quotation said that Matthews had several times declared himself to be a communist though not affiliated with the party. Incidentally this entire group felt that he had done the cause of the L.I.D. decided harm here in Flint.

I think that I ought to add that financially you almost saved the course. The single admissions were larger for your lecture than for the others combined and while we had a small deficit the sponsoring committee was willing to raise it. We set a date for a meeting to plan for next year but Miss Graves postponed that meeting and has not called one since. I shall try and have a bit better type of publicity and sales organization planned for next year.

Eleanor joins me in deep appreciation of your kindness in sending the two books and in sincere greetings,

Cordially yours,

Herbert

ELMHURST COLLEGE
ELMHURST, ILLINOIS

DEPARTMENT OF RELIGION

March 28, 1935.

Mr. Kirby Page
2929 Broadway
New York, New York.

Dear Mr. Page;

In view of your long and competent study of the problem of war, and in view of the grave international crisis that seems to be pointing inevitably toward conflict, I am venturing to impose upon your time and energy for a word about the matter of conscientious objection.

I am anxious both for my own thinking and for the discussion of the question with students on this campus to know particularly about the procedure and about the price to be paid for the failure to take up arms. I should be grateful for suggestions as to literature but also for such counsel in the matter as your thought and experience and willingness would provide.

Hoping that you will not be too greatly inconvenienced by this request and thanking you very much for the favor of a reply,

Very truly yours,

Paul H. Helmuth

60 Tung San Ching Lu
Hopei, Tientsin, China
28 March 1935

My dear Mr. Page:

Thanks you very much for your note, sent me about a year ago. There are several things Mrs. Chandler and I have wanted to express to you. In the first place, we mourn over the cessation of "The World Tomorrow". Such a sturdy, clearcut paper, it has always been. About the only one of which I have felt I must keep every number on file — against probable reference in the future.

Well, we have your articles often in the "Christian Century", and read them always with appreciation. And we are reading "Creative Living", which came to us for a Christmas gift; and not

long ago heard a grand review, in a Chinese-American Fellowship, of "Triumphant Living". There is much meat in these.

So the letter is just to send you our gratitude, and hope you will visit China and Tientsin again some-time.

Sincerely yours
Robert E. Chandler

Y.M.C.A.
Y.W.C.A.

THE SOUTHWEST COUNCIL OF
STUDENT CHRISTIAN ASSOCIATIONS

404 EAST 10TH STREET, KANSAS CITY, MISSOURI

Representing the
NATIONAL STUDENT COUNCIL OF YOUNG
WOMEN'S CHRISTIAN ASSOCIATIONS

The
NATIONAL COUNCIL OF STUDENT YOUNG
MEN'S CHRISTIAN ASSOCIATIONS

And the
WORLD'S STUDENT CHRISTIAN FEDERATION

March 28th, 1935

Dear Kirby:

Block and I are hard-pressed to find a person to give our main series of addresses on religion at the Hollister Conference this summer. The main thing which we hope to accomplish in this Conference is to help our students gain a fresh experience of religion. In order to do this we plan to begin the morning with a twenty minute service of corporate worship. This will be followed by an hours address on the meaning and truth of religion, to use Mr. Lyman's phrase.

At the close of this period the students will file out of the auditorium silently for forty minutes of private meditation. We followed this plan of corporate worship, address and personal meditation with great success last year. I have never seen deeper religious growth take place in a ten day conference.

Will you please stay the entire nine days at Hollister and give this series of addresses? There are very few people in America who combine as you do, profound insight into the meaning of religion, and social vision. This will mean that you will have to omit the Estes Park conference. Since Harold and Stella and I work so closely together I will assume responsibility for getting you an honorable discharge from Estes if you will consent to lead this series for us. It will mean so much to our students.

The dates of the conference are June 3 to 12. Your first morning address will be on the morning of the fourth and the last one on the morning of the 11th. You could leave Springfield at noon on the 11th if necessary.

If you make this series of addresses we may get someone else to make the opening address on the night of June 3rd.

Do not disappoint me!

Sincerely yours,

Fern Babcock

FB-S

Block joins me in this earnest request

March 28, 1935.

Mr. Wilson C. Hamor,
Chairman, Organizing Committee,
Student Peace League,
Temple University,
Philadelphia, Pa.

My dear Mr. Hamor:

In the absence of Mr. Page from New York permit me to answer your letter of March 26th to save time. Mr. Page is at present at his home in Whittier, Calif. and will be speaking on the Pacific Coast during the month of April. I hardly think it will be possible for him to attend your meeting on April 12th.

I am forwarding your letter to him, so that he may be aware of your courteous invitation.

Very sincerely yours,

Secretary

JM/L

March 28, 1935.

Dear Kirby:

Your book shipments go forward to the Northwest today via express. They should reach you in plenty of time for your meetings.

Mr. Eddy and I mapped out a tentative itinerary for him from October 1st to December 20th. In view of the fact that he is not at all sure that he won't be suffering from his usual hayfever the first half of October we have left those first fifteen days quite open so he can duck for high air somewhere if necessary. The dates are wholly tentative and can be reduced or extended as needed but it does give us some sort of a schedule to work from. What do you think of it?

Mr. Eddy wants you to make some highly spiced comments, criticisms and suggestions as to how he should utilize his time from Seattle to Southern California, in the Southwest, Colorado, Kansas, Texas, etc. up until December 20. He figures on being back home by Christmas and besides the vacation time in the colleges would interfere with conferences in educational institutions much after the 15th. You know that territory out there and can give us an idea of what is what. Let me have the names of those who would co-operate, will you? And rip this tentative itinerary wide open so we'll know where best to utilize the time.

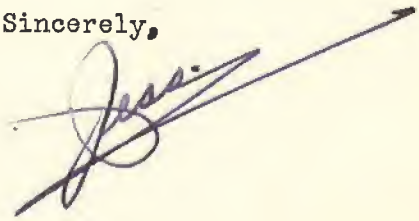
And will you give Mr. Eddy "the quotation of Communists vs.the United Front?"

I believe Mr. Eddy will go South after Christmas and cover the New England front, Ohio, Pennsylvania, etc. in the Spring. But he didn't say anything definite about that. Again suggestions are in order.

The $100 expense check is enclosed. How I envy you your California sunshine, although envy is not for "good little girls." It's raining here today!!

Love to Alma and the Kids, not to mention my best respects to you.

Sincerely,



We seek to preserve Sunnyside Gardens as a community of owner-occupied homes.

SUNNYSIDE GARDENS COMMUNITY ASSOCIATION, INC.

CONSOLIDATED HOME OWNERS' MORTGAGE COMMITTEE

Executive Committee

J. CHARLES LAUE, *President, Ex-officio*
CHARLES L. WEIS, JR. *Chairman*
VALENTINE J. CRAWFORD *Vice Chairman*
BENJAMIN GINZBURG *Secretary*
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THOMAS G. HERENDEEN *Statistician*
A. ANTON FRIEDRICH *Economist*
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Block Committee

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MADISON COURT *Julius Berger*
LINCOLN COURT *Lyons T. Carr*
WASHINGTON COURT *James Gilleeney*
ROOSEVELT COURT *Matthew Napear*
HAMILTON COURT *Mrs. J. H. O'Meara*
JEFFERSON COURT *Philip Vitola*
HARRISON PLACE *Maurice P. Frey*

39TH AVENUE, COR. 49TH STREET
SUNNYSIDE, LONG ISLAND CITY
NEWTOWN 9-7879 - 7880

Sunnyside March 29th 1935.

Mr. Kirby Page

Dear Sir.

As a block worker of the consolidated Home Owners Mortgage Committee I will try and tell you of the activities of that committee.

all of us homeowners in Sunnyside have joined in with the committee in a fight against the City Mortgage Co. and the big mortgages, such as the Equitable Life, Irving Trust Co. and others, to have the 1st mortage interest cut to 3 per cent and then to try and buy up the 2nd mortages at

so much on the dollar, for they are practically worthless.

All of the home owners living in Sunnyside have signed signed up with the committee and as fast as we can locate the owners living out of town we are writing them and asking them to join in with us; for we are all sure to save many a hundred dollars when we win this fight.

In order to help pay some of the expences of the fight. for printing, stationary, stamps, and so forth each home owner has contributed to a fund, $5. for a 1 family home, $7.50 for a two family and $10. for a three or more family home.

You can make a check payable to the Consolidated Home Owners Mortgage Committee.

At the last meeting of this committee held on March 24th 1935, and attended by over 300 home owners, a general strike was called, and we all voted not to pay any more money in to the City Housing Co. until negotiations with the mortagees were over.

Will you sign this printed form and return it either to me or the mortgage committee.

Respectfully
John McConnell
3985-45th St.
Sunnyside L. I. C.

Block committee worker.

THE STATE UNIVERSITY OF IOWA
IOWA CITY, IOWA
DEPARTMENT OF PHILOSOPHY

March 29, 1935

Mr. Kirby Page
347 Madison Avenue
New York City

Dear Kirby:

Sometime in April my new book entitled A PHILOSOPHY OF FRIENDSHIP, bearing the subtitle "An Introduction to a Social Philosophy of Education" will come from The Dial Press, New York. Nothing remains now but its distribution to an unsuspecting public. I am wondering whether, in the midst of your busy life, you would have time to write a review of it to be published in some journal to which you have access, or write an estimate of it to the publishers, or both, at your earliest convenience. I am uncertain as to where I should have it sent so as to get it to you most directly. It is my contribution from the standpoint of a social philosophy of education to the cause of peace, so near to your heart and mine.

I shall appreciate a line from you giving directions where a copy is to be sent.

Yours for auld lang syne,

Herbert Martin

Herbert Martin

HM:MEW

FELLOWSHIP OF RECONCILIATION CONFERENCE

SATURDAY, MARCH 30th, 1935, at 10, 2:30 & 7:30 o'clock

At Mount Hollywood Community Church, Los Angeles
Prospect & Rodney, One block east of Hollywood & Vermont
Lunch at 1 P.M. 25¢ Dinner at 6 P.M. 35¢

CONFERENCE LEADER: K I R B Y P A G E
Writer, Lecturer, Pacifist

THEME: THE STRATEGY OF NON-VIOLENCE IN INTERNATIONAL AND ECONOMIC AFFAIRS

The Conference will be conducted almost wholly along round-table discussion lines, with brief addresses by Mr. Page and other leaders of thought. It is the desire of the Committee to have a thoro-going discussion of the meaning and implications of living along the lines of the Fellowship principles, in this complex world of struggle and violence.

Everyone interested is invited; a large group of young people are already enrolling. The greatest benefit will undoubtedly come to those who are able to give the whole day to the Conference. However, friends will be welcome for such parts of the day as they can arrange to attend. The ladies of Mount Hollywood Church are serving lunch and dinner at small prices - which will add to our comfort and convenience.

An application card is enclosed. If you will send it back immediately to the Secretary at the address given below, it will be appreciated; if you send 25¢ with it, she will mail you your ticket, good for all day. If you cannot pay 25¢, pay what you can, or you may have one of the guest tickets without charge. If you wish, return the application now, and pay the 25¢ at the Conference. Do you wish more applications and more copies of this notice for your friends? Please tell your Church members, your study group, your associations, and invite them to come. If you can, let us know whether you wish lunch and/or dinner.

Ethelwyn Mills, Secretary. 553 South Western Avenue
Tel: FEderal 5116 Los Angeles

FELLOWSHIP OF RECONCILIATION CONFERENCE

SATURDAY, MARCH 30th, 1935 -- 10, 2:30 & 7:30 o'clock...

At Mount Hollywood Community Church, Los Angeles
Prospect & Rodney, one block east of Hollywood & Vermont

Statement of Purpose of the Fellowship of Reconciliation

The Fellowship of Reconciliation is a group of men and women of many nations and races, who recognize the unity of the world-wide human family and wish to explore the possibilities of love for discovering truth, dispelling antagonisms and reconciling people, despite all differences, in a friendly society. They believe that love, such as that seen pre-eminently in Jesus, must serve as the true guide for personal conduct under all circumstances; and they seek to demonstrate this love as the effective force for overcoming evil and transforming society into a creative fellowship .....

(Then follow the general implications of this philosophy of life in social practice -- non-participation in war; a social order without exploitation; dealing with offenders that the wrong-doer may be transformed; reverence for personality in all peoples; avoiding bitterness and contention .....)

.-.-.-.-.-.-.-.-.-.-.-

Are you interested in this sort of life? Would you not like to take your part in developing such

A POWERFUL AND RESOLUTE FELLOWSHIP?

If so, will you not plan to attend the Fellowship Conference on March 30th? You are cordially invited.

.-.-.-.-.-.-.-.-.-.-.-

Allan A. Hunter, Chairman of the Fellowship of Reconciliation for the Pacific Coast
Frank Toothaker, Chairman of the Conference
Ethelwyn Mills, Secretary

Secretary's Address: 553 So. Western Ave., Los Angeles
Tel: FEderal 5116